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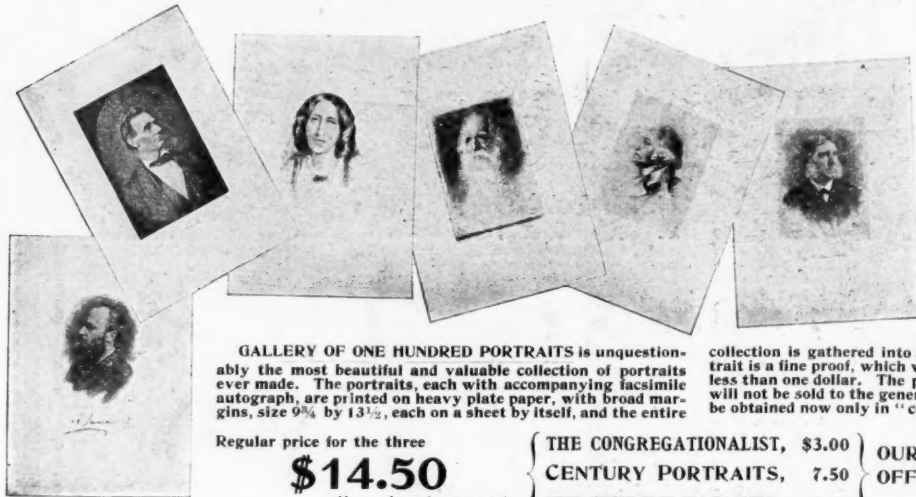
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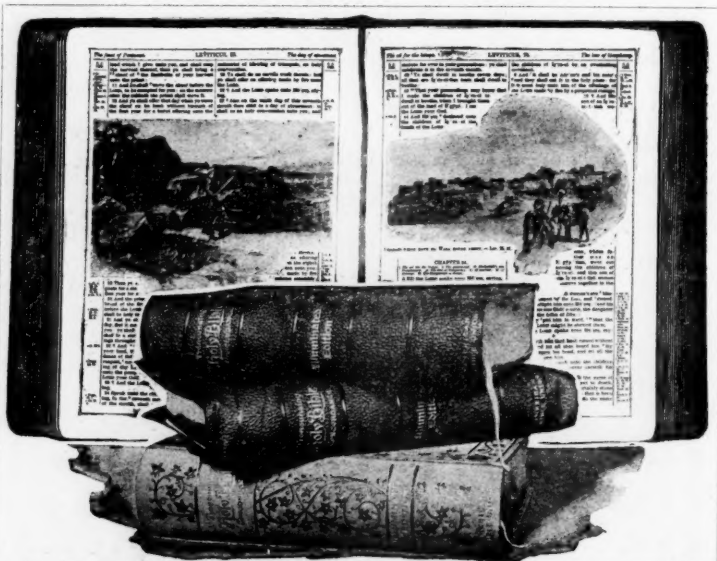
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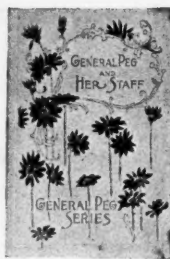
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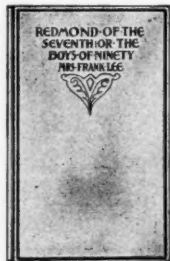
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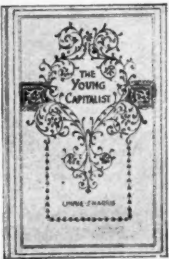
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THE CONGREGATIONALIST

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Boston Thursday 18 November 1897

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LESS of the historic element attached to the jubilee of the Plymouth Church, Brooklyn, last week, than is customary at such anniversaries. It would have been fitting to have reviewed in careful detail the life of this conspicuous church. Its fifty years have abounded in events and achievements which deserve to be commemorated. But Dr. Abbott preferred to emphasize the bearing of the occasion upon the future and not upon the past. He hoped the anniversary would speak to the American churches and to that end he prepared a program which dealt mainly with the problems of today and not with the noble deeds of yesterday. To utilize in this way an anniversary is to broaden its significance and to make it tell not only upon the local church but upon the sisterhood of churches and upon the world. We should like to see in all our church anniversaries a larger recognition of the importance of the present hour.

The main thing for which Plymouth Church has stood these fifty years, and is still standing today, is the duty and the opportunity of the pulpit. There has been vigorous dissent at times from the doctrines advanced, but the Plymouth pulpit has been continually witnessing to and proclaiming Christian truth as its two preachers have apprehended it. In striking contrast to this type of a church is Berkeley Temple, Boston, which last week celebrated its decennial of institutional work. There we find ministration, not preaching, the central idea. This is not to say that Berkeley Temple puts no emphasis upon the pulpit, or that Plymouth Church neglects the practical service of humanity, but the dominant conception of the function of the church is noticeably different. Perhaps each type is needed in our complex modern life. Certainly Berkeley Temple, as well as Plymouth Church, has wrought a work which has been of value to the denomination and the world. It has kept well to the front the need of aggressive work among the common people of our great cities, and full credit is due it, not only for the measure of success attained in its own field, but for the inspiration of its example.

Mr. Mowry's vivid sketch in this week's issue of Marcus Whitman and his famous journey may help to incite pastors and churches to pay attention to the forthcoming anniversary of the hero's death at the hands of the savages. The main celebration here in the East will be at Philadelphia, in connection with the unveiling of a monument, Nov. 29, while on the same day a monument upon his grave near Walla Walla will be dedicated. It would be fitting if the hero could be called to mind in our churches on the previous Sunday, Nov. 28, and we consider it particularly suitable for societies of Chris-

tian Endeavor to turn their thought on that day toward him. He is a hero who appeals to young life. No youth can read his adventures without being enkindled. Read for information and stimulus How Marcus Whitman Saved Oregon, by Nixon; Oregon in the American Commonwealth series, by Barrows; or the Whitman College Quarterly for January, 1897. Why should not Massachusetts as well as Philadelphia raise a memorial to him who went out from the American Board? Cannot the Endeavor societies of the Congregational churches join in securing an appropriate remembrance of Whitman to be placed in our new denominational house? A tablet, bust or painting is suggested. Another form of commemorating him is equally feasible and desirable. Near the graves of Marcus and Narcissa Whitman in Walla Walla, Ore., is a worthy monument to the memory of one who was a scholar as well as a Christian missionary—Whitman College. This was founded by Dr. Whitman's friend, Cushing Eells. Scholarships in the interest of Christian education would be a splendid memorial of the hero. What he wrought in hardship so long ago would fruit in blessing for the youth of the Northwest.

Last Thursday Dr. Charles W. Shields, professor of the harmony of science and revealed religion in Princeton University, withdrew from the Presbyterian Church, and at his request his name was erased from its roll by the vote of the Presbytery of New Brunswick. Dr. Shields had signed an application of the Princeton Inn, near which he lives, for the renewal of its liquor license. The enterprise of *The Voice* brought the fact to public notice, Presbyterian papers opened fire and presbyteries and synods throughout the country promptly began to pass condemnatory resolutions. Dr. Shields apparently was indiscreet and made a mistake, though his associates in the university, so far as we know, have not expressed disapproval of his act. He is a venerable man of unquestioned purity of life, temperate and upright. He has done honorable service during many years for the Presbyterian Church, "in which," he said in his letter to his presbytery, "so long I have lived and in which I had hoped to die." Has the Presbyterian Church no better way to deal with such a man than for its presbyteries to constitute themselves juries, and on the testimony of newspaper reporters to pass judgment on him without having seen or heard him, and to drive him out of its membership? The *Interior* is informed that the inn will surrender its license. That much of good may have resulted, for which there is reason to be thankful. But we cannot believe that in this case the spirit of Christian brotherhood has been in the highest degree illustrated.

We refrained from commenting on the

act of a Methodist minister in Boston who recently officiated at the marriage ceremony in a den of lions at the Zoo, preferring to wait till the proper authorities should express the mind of the church on the matter. They have done so, to the honor of the denomination. One minister who had agreed to use his office as a part of the show withdrew his acceptance when requested to do so by the Methodist ministers of the city. But the temptation of \$100 proved too great for a student in the Boston University Theological School, and in spite of the remonstrance and warning of the faculty he performed the ceremony, justifying himself on the plea that he greatly needed the money. By unanimous vote of the faculty his connection with the university was ended. Their action was just. A minister who would allow himself to be hired for money to turn a religious service into a freak show would be unfit for the ministry. He would have so little sense of the meaning and dignity of his office and so little power to resist temptation that the honor of any denomination would be imperiled by commissioning him to preach.

Thanksgiving Hospitality

The sober joyfulness of the first New England Thanksgiving did not exhaust itself in a single day. Governor Bradford after the first scanty harvest made deliberate provision for three days' feasting and rejoicing, during which the infant colony entertained more than its own number of visiting Indians. It is true that these guests contributed venison for the feast as they had earlier contributed corn for the use of the colony, but the heart of the feast was in the hospitality which made them welcome.

It would be hard to imagine a greater contrast than that which must have existed between the sober garb and quiet manners of the Pilgrims, schooled in persecution and privation, and the fantastic dress and unrestrained impulses of Massachusetts and his people. The Indian could be dignified enough upon occasion, but his uncareful self-indulgence even more than the colonists' hospitable unbending was the sign of an unusual confidence. That mutual confidence and good understanding, to the continuance of which these days of thanksgiving and feasting evidently contributed not a little, procured those necessary years of peace and security which enabled the weakness of the Pilgrim colony to harden into strength.

We call Thanksgiving Day especially a home festival, and its associations are most delightful in family reunions and home pleasures. Yet the precedent of Plymouth hospitality has never been and never ought to be neglected. It is a time when those who are blessed with home joys take pleasure in sharing them with the homeless. Families enlarge themselves to include not only the scattered next of kin, but those also who are far from their own home circle. A touch of the blessed spirit of home joy and mutual helpfulness stretches beyond the limits of the family to include those for whom the day would otherwise be lonelier than other days for privation of home companionships.

This gracious hospitality of the Thanks-

giving season brings home memories to many guests. It ought to have its teaching for many others—young men and women in our towns who dream of homes yet to be earned or realized—in keeping them in touch with the true home spirit. There is no selfishness in true home love. It is not merely as a refuge for ourselves that we build the walls and lay the hearth and kindle the fire and spread the table. To gain a home and make it beautiful is the dream of many of these homeless ones. To make home ministrant and hospitable and so to crown it with a higher beauty ought to be the suggestion of the happy feasting and fellowship of Thanksgiving.

The community was the host in that first Plymouth festival, yet the community divided into families. As they kept the feast in the large family groups into which the necessity of house building and defense had up to this time divided them, did any of them think, we wonder, of the law of the passover established for other exiles and pilgrims so many centuries before: "And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls"?

As a community we are today much further from absolute want and peril of starvation than the Pilgrims were when they began the custom of the yearly feast of thanksgiving. Yet there are many of our people who, if they keep the feast, must keep it in the midst of poverty and peril of want. In the midst of greater want and peril the Forefathers invited strangers to the feast, providing what they could. They were wholly free from that false pride, so common nowadays, which thinks most of appearances and is ashamed to offer hospitality unless it is possible, also, to make a show of wealth. Out of what they had the fathers gave God thanks and entertained the strangers at their gates. The other spirit of false pride and shame robs both guest and host of the best joy of the Thanksgiving time—the joy of common faith in the Giver of all good, and of cordial welcome which has nothing to conceal and nothing to assert. This simplicity of welcome, this quietness of a cheerful spirit, must ever be more grateful to the guest than formal show of multiplied courses and elaborate adornment of the table.

Developing From Within

There are times in the life of every church when it must pass through a period of development, when its membership shall be drawn to each other and a community of interest established before it can well throw itself into everything in which a church should be interested. In the early years of its life this is seen and admitted; sometimes when this process is more imperatively needed than then it is not seen, and the church is plunged into all things at once; old lines of division are magnified and made permanent, and the church never gets to the point it sought. This kind of development must be from within—in Bible study and prayer, in a careful gathering of forces and in the attraction of attention to new forms of organization. Our present system does not favor it. We are under a fearful pressure from without, and that pressure

grows stronger and more imperative every day. Instead of a natural growth such as the apostolic churches had, we must make our church like every other; church individuality can only be emphasized by having a larger roll, or giving more money, or in some other way emphasizing one point in which nearly all churches are interested.

The spirit of rivalry does its work, and the thought that our church must have so many hundred members gets possession, and then a long train of evil results. The church becomes self-centered and thinks only how it can retain members who ought to transfer elsewhere; it becomes careless in its methods and its one aim is to count. The pastor of such a church may well envy Paul and Barnabas, who were able to gather together the whole church at Antioch. When after years of such work some one, in trying to bring order out of chaos, finds a dozen and a half names of dead people on the list, and another dozen who have joined other churches without asking for letters, the members are surprised and wonder how such things could be. When a long list of names is found of those who have not attended the church for years, and who have no intention of ever attending again, and when another long list is presented of those who have been absent from five to ten years and have not communicated with the church, people begin to learn that inflation in churches is as dangerous as it is in currency.

Then the church, if in a city, is beset with dangers from mistaken notions of the church and its mission. The world today is trying to dictate to the church. Every organization and every reformer looks to it for support. Somehow the idea is abroad that the church exists for the sole purpose of furnishing the sinews of war for each new movement in the interest of humanity. A social reform league will gravely inform its members that their organization is not in any way to ally itself with any form of doctrine or kind of church, but that it is in every case where practicable to make use of the churches to further its aims. Then it proceeds to berate the churches because all their members do not rush into the league. The various forms of sociology as now held each demand the co-operation of the church; they interpret the idea of the church only by their needs and theories. No doubt the church must study to attract these people, and she will be glad in any way in her power to help in every true humanitarian movement; yet the multitude of these calls is such as to render it difficult to get a hearing for the gospel, and the attention of many is so given to these studies that the quiet, persistent study of the Word of God is out of the question. There is danger that the already weakened church will pay more attention to the theories of dissatisfied men than to the divine revelation of a loving Father.

Again, there is a tremendous pressure from without by Christian organizations in terrible need. Instead of being given a chance to study its environment and try to adapt itself to it, the church is assailed by every mail with the great danger that besets our national societies. A pastor sometimes gets weary of receiving letters by the bushel, all from good

people who want something. The greatest strength of a man is in studying what God would have him be and do, and then following the lead of the Spirit; the greatest strength of any church will be found to be in the same line. But how can it be done? The doors of a great church are opened after months of disuse, and instantly every benevolent organization must meet within its walls and every one in any kind of need must make his wants known, and yet the question to be settled is whether that church can continue to exist. The effects of long continued division are forgotten by every one except those who have been divided, and when they need to learn to have confidence in each other heavy pressure is brought to bear to make them do just the one thing that will bring up old memories and revive party feeling. Or if the church is young, and needs careful nurture and the development of individual gifts, the pastor is importuned to use all his strength in getting every penny they can give to help in outside work. Is money the only sign of a Christian life?

Once more, the proper development of a church from within is hampered by the effort to get all possible workers in lines outside the church. It is often easier to lead members to teach in some mission than in their own Sunday school. Many a small boy will work more cheerfully over in a neighbor's yard than he will obey the wish of his tired mother to toil about home! Some of those boys and girls when grown have the same tendency. So missions and free lance organizations flourish while the church that is furnishing them sustenance is weak and sickly. The ideal church will have all its members full of one spirit and anxious to accomplish results along the same lines. This can never be accomplished with the membership scattering everywhere and having no common center of thought and action. Give a weakened church time to think and gather itself together and draw its members into some sort of community of thought and action, and it may after a while show a united front and be full of the fruits of the Spirit.

Women in the Home Field

An important branch of home mission work is yet in its infancy. We refer to the training of women missionary workers to become pastors' assistants, Bible readers, Christian nurses, and so carry on a needed and fruitful labor among native and foreign population in home mission fields throughout our country. Recently we published an article from Mr. Moody, calling attention to the opportunities in this direction afforded by his Northfield Training School. He was asked, not long ago, this question: "Which makes the best city missionary—man or woman?" He promptly replied: "Give me woman every time. I have been in a great deal of city work, and I know. During the day, when the men are out, the women can go into the house and sit down and talk with the mother, the wife and the children, and pray. Women have more tact, and if we had more of them as city missionaries we would have less anarchism and communism. It's a great pity that women are not more used in this

work of reaching the masses, and do not offer themselves more frequently."

The urgent need of women missionary workers in the then newly begun work for the Slavic population, Bohemians, Poles and Slovaks, led Supt. H. A. Schauffler to start in Cleveland, in 1880, a Bible readers' school, to train Slavic young women for missionary work among their own people in the United States. This effort has been crowned with success so far as means have been furnished to carry on and develop the school. A substantial building was erected seven years ago, and a competent corps of teachers gathered. By vote, first of the Congregational ministers of Cleveland, then of the Ohio General Association, and lastly of the Congregational Triennial Council in Worcester in 1889, this school was warmly indorsed as one where "young women of different nationalities can be qualified to become faithful helpers of our pastors and churches in the important work among the neglected people of our cities of both native and foreign birth." In compliance with the recommendation then made, the scope of the school was enlarged, and it has already received young women of eight different nationalities: Anglo-American, Bohemian, Polish, German, Slovak, Danish, Jewish and Magyar.

We confess to being surprised that we, as a denomination, should be lagging so far behind in the line of work which this school represents. The Methodist Episcopal Church is far ahead of us. In 1885 Mrs. Lucy Rider Meyer began a small training school in Chicago with five pupils. From this humble beginning grew the extended and useful deaconess work, formally adopted by the Methodist Episcopal General Conference of 1888, and which now counts about forty deaconess institutions, training schools, homes, hospitals, etc., with 400 deaconesses, and owning property worth \$544,000. Our own foreign mission board has nearly as many single American women at work in its foreign fields as it has male missionaries, while our national Home Missionary Society and its auxiliaries have forty-eight single women missionaries to 1,977 male missionaries!

Surely it is high time that we become alive to the need of finding, training and employing young women of character, ability and tact to engage in the work for which women are peculiarly adapted, and which waits to be done in many needy and inviting fields among native and foreign peoples all over our land. What could promise better results than for Christian people, especially pastors and members of woman's missionary societies, to look around among their friends and acquaintances, pick out promising young women, enlist them for the kind of missionary work for which they are best fitted, send them to the Bible Readers' School in Cleveland, raise the \$150 a year needed for their board and lodging, and in due time see that the Home Missionary Society, or some local State or city missionary society or church, has means furnished it with which to set them at doing the best and most needed kind of home missionary work? Supt. H. A. Schauffler of Cleveland will gladly furnish copies of the *Bible Reader*, which through the pleasant faces of six young women of

foreign extraction, and through its printed statements, tells the story of the beneficent influence of the Bible Readers' School.

There never was a time when there was greater need of the work which women alone can best do, and which must be done, if this country is to be saved to Christ and his Church. Such institutions as the Northfield and the Cleveland schools must be kept constantly before the Christian public. To support them is the duty of those whom God has made stewards of his bounty. It behooves, also, missionary societies to consider how such institutions can be made to contribute more directly to the evangelization of the world. And many a young woman who has not yet found her place and work in the world may well ask herself if there be not opened to her here a career of happiness and usefulness.

Thanksgiving for Common Mercies

They should prompt us to Thanksgiving just because they are common. Food, nourishing and diversified; raiment, comfortable and appropriate, even if not always in the latest fashion; shelter, safe and comfortable; all the material necessities of life, not to mention its luxuries; pleasant companionships, tried and trusty friendships, opportunities for study, culture and recreation; business usefulness and success; spiritual advantages of many kinds—these, or most of them, are common to the large majority of men and women, young or old, especially in this land of ours. Is not this fact something for which to thank God?

When we receive great mercies, special tokens of the divine goodness, gratitude is spontaneous, impulsive, outspoken. It is natural. The absence of it causes comment. Yet such favors, although they may suggest the divine care and love more strikingly than our ordinary blessings, are no more real, are hardly more conspicuous, proofs thereof. As we look back over childhood and youth it is not the memory of this or that occasional and special gift or other proof of regard which swells afresh within our hearts the tide of reverence and love for our parents. It is the recollection of their unvarying affection, their unfaltering care, their scrupulousness in ordering the little, common matters of everyday life for our highest benefit. So it ought to be when we study the dealings of our Heavenly Father with us. While we thank him heartily for the exceptional favors which he has bestowed, let the ordinary blessings, which have come to seem so much matters of course, yet which are so vital to our welfare, be acknowledged with gratitude no less earnest and frank.

To appreciate them at their true value, reflect what our lives would become without them. Consider the difference between ourselves and others who do not possess them in the same degree, if at all. No unusually vivid imagination is required, nor any prolonged or severe mental effort. It is God's common mercies to us, after all, which constitute what we might call the atmosphere of our lives. Their presence increases our happiness indescribably. Let God be thanked for them, therefore, more devoutly than ever.

Current History

Our Neighbor—Canada

Naught but satisfaction can be felt by the citizens of the United States and Canada at the spectacle now presented in Washington. Premier Laurier and President McKinley and their responsible lieutenants can, if they will, put an end to controversies that have long vexed the two peoples and lessened the wealth of each. Reports from Washington indicate that substantial progress has been made already, not only by the British, Canadian and American experts who are considering the question of Bering Sea pelagic sealing, but also by the officials charged with consideration of a reciprocal tariff policy, the North Atlantic fisheries question and the future restriction of alien labor. Each government must give as well as take. Probably, after an agreement as to the scope of the inquiry has been gained, the two countries will agree to refer the disputed subjects to a commission, whose decision—after it had been converted into treaty terms—as a matter of form would have to be ratified by Great Britain and our Senate.

Should Canada decide to give us tariff concessions such as would practically offset those recently proffered by her to Great Britain causing the motherland to cancel her trade treaties with Germany and Belgium, the British authorities might hesitate for a time to give their assent, but it is believed that Premier Laurier holds the whip hand and would ultimately carry his point. On the other hand, there are those who question the authority of the Senate to ratify treaties modifying a tariff policy which both House and Senate so recently formulated. But here again the Constitution and the reciprocity clause of the Dingley Law seem to have placed no limit on the authority of the President and the Senate exercising their executive functions, even though in the doing they practically legislate for the country. The Boston Merchants' Association, in its formal action on this matter, puts the emphasis where it belongs when it says: "We are unalterably convinced that the magnificent resources of the entire North American continent can, by a wise reciprocity between the United States and Canada, be made available for the unity, the prosperity and the progress of the entire North American people"; and the *London Chronicle*, commenting on the situation, is shrewd enough to see that it is useless for Great Britain to oppose, yea, even short-sighted. It says:

Is Canadian reciprocity with the United States to take the place of exclusive preference for Great Britain? It would disappoint many in this country, but the question must be viewed in the broad light of Anglo-American relations. No one will deny that Canada, the United States and the mother country have each far more to gain from closer intercourse than from the present policy of commercial and political exclusiveness.

Philadelphia's Scandal

Of the many forces that defeated Seth Low in New York, not the least was the opposition of the corporations controlling natural monopolies. They had no disposition to see a man made mayor who stood on a platform which demanded that franchises be paid for and that the municipal treasury should have its due share of the annual revenues of companies

engaged in the transportation of passengers. Coming so soon after the New York election, the scandalous proceeding which the citizens of Philadelphia witnessed last week will do much to strengthen the conviction that the people as yet are helpless in the presence of unscrupulous organized capital and servile organized partisans. The mayor of Philadelphia and the members of the Common Council had abundant evidence presented to them that better financial terms were offered by other capitalists—terms that came nearer a just recognition and protection of the interests of the citizens. But neither these arguments nor injunctions from the courts prevented them from rushing through and signing an ordinance which gives an unreserved monopoly of the manufacture of illuminating gas for a term of thirty years to the United Gas Improvement Company, which is but another name for a combination of capitalists in which a United States senator is prominent. It is true that this company pay \$1,000,000 for the franchise, are pledged to spend \$5,000,000 in improving the municipal gas plant which they have acquired, and have a charter limited to thirty years. A few years ago it would have secured the franchise without any cash payment, without any pledge as to betterment of the plant, and would have been given a charter in perpetuity. For so much gained let thanks be given. It still remains true that public opinion and the courts have been defied, the ordinance was rushed through by methods that imply but one thing—venal legislators and a weak, if not guilty, mayor—and a vast business has been secured for much less than it is worth, and for which other capitalists would have paid a much larger sum.

The responsibility for this is easy to place. Attorneys of the great railway corporations centering in Philadelphia abetted the steal. They could not afford to be less friendly to a syndicate that is to purchase so much coal and is to ship so much coke. Senator Quay's lieutenants "fixed" the aldermen and the councilmen, for Senator Quay must cancel past debts and not be indifferent to favors yet to come. "Respectable" business men were easily found who would say that the proposition of the United Company was one to be seized eagerly, for is it not wiser to get the better when the best cannot be had? In short, a study of the contest and all its incidents simply confirms the truth of the statement with which Governor Pingree of Michigan, formerly mayor of Detroit, startled the people of New York last week when, in addressing the Nineteenth Century Club, he told them that his experience as mayor of Detroit had convinced him that the most dangerous enemies of municipal reform and honest administration of civic affairs are the so-called "influential, respectable classes."

Important Judicial Decisions

The Federal Supreme Court last week delivered another staggering blow at the Interstate Commerce Commission, concurring with the Circuit Court and the Court of Appeals decisions, in the matter of the order of the commission against Southern railroads, which the commission believed to be guilty of violating the "long and short haul" section of the

Interstate Commerce Act, but which the courts declare has not been violated. Justice Harlan dissenting, as in so many recent decisions, showed his desire to interpret law in behalf of the interests of the people. This decision will intensify the demand on Congress to legislate either so as to give the Interstate Commission something more than the shadow of authority which it now possesses, or to abolish it and all endeavor to restrain the competition of railroads.

An opinion delivered in the United States Circuit Court of Appeals, St. Louis, last week, denies to trades unionists the right of boycotting, the majority of the judges asserting that a boycott is a conspiracy sure to interfere with the right of an employer to manage his own business. Judge Caldwell, dissenting, says that combinations of capital make combinations of labor necessary, and that if the strike and boycott are withheld from organized labor as weapons of offense and defense it will "be left naked to its enemies." The majority decision is in line with most English and American decisions.

American Interests in China

President McKinley has nominated Mr. Charles P. Bryan of Illinois to succeed Colonel Denby as our minister to China. Mr. Bryan is young, is a fine linguist, and is gifted with social graces. Whether, assuming that his nomination will be ratified by the Senate, he will serve our interests in China as well as the veteran whom he supplants, solely because Mr. Denby is a Democrat, remains to be seen. President Harrison found no difficulty in permitting Mr. Denby to remain at Peking, even though he was a Democrat, and we think President McKinley might have done the same. Colonel Denby's career at Peking has won for him the heartiest support and entire confidence of the American missionaries resident in China, and they will regret as much as any of our citizens in China that it has seemed necessary to displace him. Our diplomatic service, it is true, needs the infusion of just such young blood as Mr. Bryan doubtless brings to it, but it is just as true that it needs the service of trained men like Colonel Denby. Evidence abounds that China is awaking. Russian, French, German and English capital is pouring in to take advantage of the commercial and industrial opportunities which the changed attitude has created. Our own captains of industry have not been asleep and their agents are already on the ground endeavoring to secure some of the prizes. At such a time it would have seemed politic to have kept on the ground as a representative of our nation a man who knew China and her statesmen.

Spain's Plight

Sagasta's semi-official utterance, praying for the preservation of amicable relations with the United States, and several of Blanco's acts as governor general of Cuba during the past week have tended to make the outlook for peace brighter. Nov. 25 has been set as the day when the terms of Cuban autonomy will be announced. Blanco apparently intends to re-establish industry on the island as soon as possible, and he will begin immediately to send back to their homes those who have survived General Weyler's policy of concentrating (and starving) non-

combatants near the centers of population. The horror of the present situation of these *reconcentrados* has been fully appreciated by the Administration, and if Spain had refused to reverse its policy in this respect intervention by us would have been imperatively demanded by Christendom. The outlook for the acceptance of Spain's offer of autonomy is no brighter than it was last week. So far as the Cuban insurgent forces are concerned, all that Spain and the United States together may do to put an end to the rebellion will fail, unless the result is an offer from Spain of Cuban independence. Dissensions among the autonomists in Cuba multiply, and the bitterness of the Spanish Conservatives in Spain and Cuba against Sagasta increases from day to day. Evidence accumulates that Spain has been endeavoring to add to her navy by purchasing vessels now building for other nations in English navy yards, but her lack of cash makes all her efforts futile, credit being gone.

German Affairs

The outcome of the recent parliamentary elections is most encouraging to the Radicals. How the decision of the electors could be otherwise it is difficult to see, in view of the high-handed methods of the emperor and his subservient officials. The empire is fast drifting toward a state where either the autocratic spirit of the past decade must give way, or the seeds of a spirit of revolution already planted will spring up and bear fruit in a day. Champions of the rights of the people are arising in conservative strongholds, and only recently Dr. Reinhold, professor of political economy in the University of Berlin, startled officialdom and won the frantic applause of his students by asserting in his inaugural address that military force would be entirely inadequate to suppress socialism, for against "spiritual weapons only spiritual weapons can prevail."

Germany and France are said to have agreed on a joint program of action in dealing with China respecting outrages suffered by their citizens serving as missionaries. In fact, a German fleet of four vessels is now anchored in a bay off the shores of Shantung province, and marines have landed prepared to secure satisfaction for recent murders of Christian missionaries. The pope is said to have had warning from Germany recently that his co-operation with France and Russia and furthering of their ends might, yea, surely would, bring about a renewal of strained relations between Germany and the Vatican. From Washington, last week, came rumors corroborating stories that have been current in European capitals for some time that Germany and Turkey have an understanding, by which the sultan, in return for favors already conferred by Germany and others that are to come, will put his forces at the disposal of Germany and the Triple Alliance. This, if true, would go far toward explaining much that has become history within a twelvemonth.

The Sultan in Hot Water

The sultan has just emerged defeated from a conflict with Austria over indignities done to an Austrian subject, who because of kindness shown to Armenians was expelled from Mersina. The Austrian Government protesting, he returned, only to

receive from the local officials a beating. Not content with this, the Turks insulted the Austrian consul who intervened. Austria demanded that the two Turkish officials responsible for this breach be dismissed, and that the Austrian flag be saluted. In the event of a failure to comply before Nov. 18 the Austrian ambassador would leave Constantinople. As we go to press the cables tell of Turkey's obedience to Austria's demands. Nor are the sultan's relations with Russia as pleasant as they might be, Russia having recently served notice that any attempt by Turkey to strengthen the approaches to Constantinople or to provide herself with a navy, using for the same the Greek indemnity, will be displeasing to Russia, and compel her to renew demands upon Turkey for the indemnity, long due, which Russia was awarded at the close of the last Russo-Turkish war.

For Current History Notes see page 736.

In Brief

The contents of this week's paper are sufficient in number and in quality to make serious draughts on the time of our readers. But the Thanksgiving holidays may furnish a little more than the ordinary amount of leisure. At any rate, time taken for partaking of the Thanksgiving feast which we furnish will be profitably and entertainingly spent. Do not overlook the articles by Drs. Gladden and Moxom on reasons for gratitude and for anxiety. The stories by Alice Brown and Emily Huntington Miller will hold the unflagging interest of the reader from start to finish. Though this is not our special Book Number, which is due weeks hence, the ample supply of reviews shows how well our literary editor is keeping abreast with this autumn's large output of important books.

Next Sunday, Nov. 21, according to the vote of the Congregational Home Missionary Society at its meeting in Saratoga last June, is to be observed as a day of prayer for home missions. We should be pleased to receive reports of its observance.

Nearly 1,000 theological students are in the five seminaries in or near Chicago. Such a multitude of men training to be officers in Christ's army ought to get well acquainted with one another and to do some definite service in the great city during their years of preparation.

The German Government is training dogs of a large and fierce breed to set on their enemies in battle. They are expected to be specially valuable in fighting soldiers on bicycles. That, however, is a game which two can play at. The glory (?) of war will be much diminished when dog fights become a prominent part in it.

Every one who loves God loves his neighbor also. But there are different ways of learning to love either. Henry George, in an interview with Cardinal Manning, said to him, "I loved the people, and that love brought me to Christ as their best Friend and Teacher." The cardinal replied, "And I loved Christ, and so learned to love the people for whom he died."

The parrot whose good fortune we recently chronicled in having fallen heir to a fortune of \$4,000 was owned by Mrs. D. L. Bradford, a member of an esteemed family in South Boston. It was natural that she should wish to have her pet bird cared for after her death. On the death of the parrot a part of the money will be disposed of by private bequest, and the remainder will go to public charities.

The Kansas City Police Court fined the Christian Science healer, to whom we re-

ferred last week, \$50 for failing to report the case of diphtheria which she was treating to the Board of Health. She immediately appealed the case to a higher court, the father of the girl who died under her treatment signing the necessary bond. It would be interesting to know what argument this healer uses in justifying her contumacy.

It will not be the fault of the Connecticut Valley Club if Thanksgiving is not well observed on the religious side. Its special committee has issued a letter urging more careful preparation for the church convocations of that day. It suggests that people in these days are making too much of the feast and too little of the expression of gratitude to God and of ministrations to the poor. As respects the latter point there is at least one man in Boston who is doing his duty. His last name is Waldron.

The governor of Kansas in his Thanksgiving proclamation calls on the people to return thanks to God because, on account of the reduction of their indebtedness, the reputation of the State "is again as good as its character has always been"; and he asks them to pray that other people outside the State "may be as self-reliant, as self-supporting and as self-respecting as are the citizens of this commonwealth of Kansas." Now we would like to see what kind of a proclamation the same governor would write in calling for a day of fasting, humiliation and prayer for Kansas.

The *Christian Register* has secured an endowment of \$50,000, and Rev. George Batchelor has resigned the secretaryship of the Unitarian Association in order to accept the position of editor. He will enter on his new work with large promise of usefulness in so substantial an assurance of the support of Unitarian churches. A denomination which thus expresses its interest in and value of its denominational newspaper shows its appreciation of at least one essential to success. Two Universalist papers, *The Christian Leader* of Boston and *The Gospel Banner* of Augusta, Me., have just been united, and the statement is made that before long *The Universalist* of Chicago will be merged with them, when the denomination will have a consolidated organ, to be known as *The Universalist Leader*.

Our Chicago editor describes at some length the erection of a monument to Elijah P. Lovejoy at Alton, Ill. It, with William Lloyd Garrison's monument on Commonwealth Avenue, Boston, prove more conclusively than any other monuments yet erected in this country the truth that the despised of one generation are the inspirers of the next. It should not be overlooked that Lovejoy was a Christian clergyman, who created his enemies by his use of his position as editor of a religious weekly. The office which the St. Louis mob looted was that of *The Presbyterian Observer*. Nor is the race extinct of editors of religious newspapers who dare to brave public opinion. We said last week that Dr. Swallow, of the Pennsylvania Central Methodist, about whom the anti-Quay vote crystallized in the recent State election in Pennsylvania, was likely to become more than a figure of local or State notoriety. He certainly will if he persists in speaking as he did in an open letter to Senator Quay: "The confidential verbal intimation of one of your henchmen that I can name my own price to quit; the threats of violence anonymously sent, accompanied by miniature coffins; and the anxiety of some of your friends to switch me off from my purpose by the bribery of a fake mayoralty or legislative membership, or a place in the United States Senate, shall not turn me from my purpose." Men who cannot be "switched off" by bribes of one kind or another are altogether too unusual in these latter days to be lost from view after they once emerge from the mass of men.

Dr. Marcus Whitman, the Hero of Oregon

By William A. Mowry

Just fifty years ago, Nov. 29, occurred the massacre of Dr. Whitman, his wife and twelve others at his mission among the Indians in what was then called the Oregon country. It is fitting that the American people, and especially the Christian churches, should observe this anniversary. Dr. Whitman was a devoted missionary physician of the American Board among the Indians beyond the Rocky Mountains. In the early autumn of 1842 he called together at his station his brother missionaries and told them that the Hudson's Bay people were intending to outvote the Americans and take possession of that country for Great Britain. He proposed to make a journey at once to the States to warn our Government and to bring over an emigration of Americans the next spring in order to save that whole region to the United States. Being urged by some of the brethren to let politics alone and attend to his missionary duties, he rose from his chair and with great earnestness of purpose said: "Brethren, I was a *man* before I was a missionary, and when I became a missionary I did not expatriate myself. I shall go to the States this fall even if I have to break my connection with the mission." They sanctioned his going, and on Oct. 3 with one companion, and one only, he started on that perilous journey across the continent on horseback in the winter.

And what a perilous journey it was! Almost three thousand miles through an uninhabited wilderness, across the Rocky Mountains, braving the cold, the snows, the Indians, the wild beasts—privations, hardships, dangers of all sorts, beyond one's power to mention. They reached Fort Hall in eastern Idaho in eleven days and remained there two days to recruit.

He was now urged to turn back because the Pawnees and Sioux Indians were at war in the mountains and he would lose his life if he undertook to go through that country. He was also told that the snows were exceedingly deep through the mountains, making the transit absolutely impossible. His perplexity was greatly increased by the report which came to his knowledge that the rumor of his journey had preceded him to Fort Hall, and he feared that meant treachery.

But Dr. Whitman would not turn back. If it seemed impossible to go through the mountains, he would go around them. From Fort Hall he took the old Spanish trail to Sante Fé. This route added a thousand miles to his journey. His path lay across the northeast corner of Utah to Fort Uintah and from there across the Green River and over the table-land to the Grand River. This turbulent stream had thick ice on each side, with perhaps a hundred yards of open water between. He rode out on the ice and plunged in. Horse and rider disappeared under the water, came up, swam the stream and reached the ice on the opposite shore a long way down the river. He leaped from his horse upon the ice and soon had the noble animal by his side. Then he beckoned to his companion and guide and said, "Come on, boys, come on." They followed his example and were soon on the opposite

shore drying their frozen clothes by a comfortable fire.

They crossed over from the valley of the Grand to the Gunnison River and onward to Fort Uncompahgre in the mountains of that name. He there rested, changed guides, procured needful supplies and pushed on down the valley of the Grand to Fort Taos. Here in the wilds of the Rocky Mountains they suffered terribly. At one time they were snowed in for four days, leaving their camp in a deep gorge of the mountains only to be lost the next day and unable to advance. The Doctor determined to return to the fort for a new guide. But his companion, afterwards "General" Lovejoy, was wholly worn out, and with the extra horses remained in camp while the Doctor and the guide returned to the Fort for a new guide. It was seven days before they reappeared to the waiting Lovejoy.

At another time they traveled around all day in the midst of a terrible snow-storm, the cold being so intense that the horses were actually maddened by the driving snow. Towards night they called a halt and gave up in despair. The Doctor, commending himself and his distant wife to his covenant-keeping God, was about to lie down in the snow and give up his life, when the guide observed the ears of one of the mules intently bent forward, and he said, "See that mule, follow him and he will find the camp if he can live to reach it." They mounted and followed the animal down the steep mountain, through the snow drifts, over dangerous precipices, into the thick timber and suddenly stopped on a bare spot. There was the still smoldering fire which they had left the morning before. Plenty of wood was within their reach and they soon replenished the fire and the guide revived, but both were badly frozen. They remained several days here till the storm and the cold had abated.

At length they set out for Sante Fé and so around the mountains to the Arkansas River. Having reached that river by the first of February, Lovejoy was so completely worn out that he was obliged to remain behind. He joined Whitman the next summer at Fort Laramie. From Bent's Fort on the Arkansas Dr. Whitman joined a party of hunters and trappers who were going to St. Louis. All the way to St. Louis whenever Whitman met people in those frontier settlements he told them that he intended to take a large party the next spring across the mountains to Oregon.

In the vicinity of Independence, near the present Kansas City, Dr. Whitman passed the word around urging the frontiersmen to emigrate and go over the mountains with him the next summer. He told them that he had three times been through the South Pass and that he had carried his wagon down the Snake River into the Oregon country with his wife and the wife of his brother missionary.

Stopping in St. Louis but a single night, he hurried on to Washington, reaching there before the adjournment of Congress, March 4. How interesting must have been the interviews which this frost-

bitten, emaciated missionary in his fantastic garb had with President Tyler and Secretary Webster. He wore buckskin trousers, fur leggings, a blue duffle coat and a buffalo overcoat with a hood. They had thought Oregon to be valueless. He told them of its great wealth, its delightful climate, its fertile soil, its wonderful rivers, its beautiful scenery. The President promised him protection and he hastened to visit the Prudential Committee in Boston.

Very erroneous impressions have gone out over the country concerning Dr. Whitman's reception by the Prudential Committee of the Board. It has been said that he was "snubbed," that he was frowned upon, that he was chided for leaving his work to come East. One thing is certain—there is no intimation of this on record in the archives of the Board, but, on the contrary, there is clear evidence that the committee was greatly enlightened by his statements, and that their course concerning the Oregon mission was entirely changed by the information he brought them.

In February, 1842, the Prudential Committee had decided to make important changes in the location and *personnel* of the Oregon mission. Their order had been received in Oregon, and was acted upon at the annual meeting of the mission in June. The missionaries on the ground protested against the proposed changes. The letter containing their protest, sent by sailing vessel around Cape Horn, reached Boston early in March, 1843. Having carefully considered the protest, the committee voted that "they saw no reason for changing their vote of the previous year." Within three weeks Dr. Whitman himself appears at Boston. He brought with him an official letter, stating that: "Dr. Whitman be at liberty and advised to visit the United States as soon as practicable." This letter was signed "E. Walker, moderator; Cushing Eells, scribe; H. H. Spalding." It was dated at the meeting previously referred to, "Sept. 28, 1842."

After interviews with Dr. Whitman the Prudential Committee unanimously passed resolutions substantially as follows:

(1) They rescinded the previous vote, making changes in the Oregon stations and allowing the mission to continue to be conducted in accordance with the views of the missionaries as expressed by Dr. Whitman. (2) Instead of retrenching and diminishing the force of missionaries it was resolved "that a missionary be sent to strengthen the Oregon mission if a suitable missionary could be obtained." (3) They gave permission to Dr. Whitman to take with him "a company of intelligent, pious laymen to settle at or near the mission without expense to the Board."

These three votes covered all that Dr. Whitman asked, all that he wanted, all that he came to Boston to obtain. They show conclusively the confidence that he inspired in their minds concerning his judgment, his fidelity, his worth. It is unfortunate that the Board has heretofore been subjected to the odium of contrary reports referred to above. If at the outset when Whitman appeared they had any queries whether he ought to have

come East or not, it is at least clear that after the conference between the two parties they reposed entire confidence in his statements and granted what three weeks before they had deliberately refused to grant.

His mission accomplished in Boston, Dr. Whitman hastened his steps to the frontier and led across the plains to Oregon a great company of emigrants, comprising more than 800 men, women and children, with 200 emigrant wagons and 1,500 head of cattle. These emigrants went safely across the continent in the summer of 1843 and spread themselves out along the Columbia and up the valley of the Willamette. From this time the Americans clearly outnumbered the British, so that they organized a provisional government which continued four years, until the President, in 1848, organized a regular territorial form of government.

In brief, this is what Dr. Whitman, the missionary of the American Board, did to save Oregon to the United States. Four years later he was massacred by the Indians, and the bodies of the slain, which, in addition to Dr. Whitman and his wife, comprised every male member of the mission, today lie buried in one great unmarked grave near where the massacre took place. Is it not fitting that the patriotic and Christian people of America should remember with appropriate services the fiftieth anniversary of the massacre of this patriotic missionary hero and martyr, who by his own exertions, in the face of great dangers, terrible hardships and almost insuperable difficulties, saved the Oregon country to the United States?

Why I Am Fearful

BY REV. P. S. MOXOM, D. D.

Since the observance of Thanksgiving Day became national we have formed the habit of directing our minds at this time to national, rather than to personal or local, questions. Indeed, not merely the nation, but the world, at least the nation in its world relations, comes within the field of our vision. It is with respect to this wide outlook that the question forming the caption of this article is asked: "Why am I fearful?" No man who really and intelligently believes in God can be a pessimist, for pessimism is the denial or abandonment of faith. Nevertheless, the man of faith is not an easy optimist; his optimism is won by the struggle and triumph of faith, in spite of difficulties and in the face of unblinked problems of evil which he cannot yet solve. To be fearful is not to be either despairing or unbelieving, but it is to be anxious and even full of heavy foreboding.

The statement of the question at this time and in this place assumes the existence of reasons for being fearful. As we look out over the world, and especially over our own nation, are facts or tendencies apparent of such a character as to cause anxiety and alarm? The limits of this paper forbid more than the briefest glance abroad. The political condition of the world is not such as to inspire complacency. In various lands there is deep social unrest. In one, at least, and that one next to the largest in

population, there are both plague and famine, the victims of which must be numbered by millions. In another land we are confronted by appalling destitution and suffering, consequent upon the massacre and outrage of scores of thousands of men and women. In Austria there is a political crisis so grave as to threaten the division of the empire with the probable result of civil war. In England there are industrial troubles, culminating in strikes of phenomenal magnitude. In the Levant the great Powers have dealt with the Cretan revolt and the Greco-Turkish war in such a way as to leave the chronic eastern question in a condition more perplexing and more ominous than it has assumed at any other time during this century. The northern border of India is ablaze with the fires of war. In Africa, central and southern, the approach of various national forces to each other is like the approach of the negative and positive poles of an electric battery—at any moment a spark may leap forth that will kindle a conflagration. In the far East the horizon of Japan toward Russia is charged with tempest, and in the western hemisphere Spain and the United States are in a state of mutual susceptibility that in a day may ripen into the passion of actual war. This is the most meager general sketch of the present condition of the world. But it is not overdrawn, and what it presents is sufficient to beget anxiety and foreboding in the mind of the serious observer.

At home, partly because the field is narrower and more immediately under our eye, and partly because we are more intimately concerned, the conditions that awaken solicitude are to us even more grave. These appear in what may be roughly classified as the social, the industrial and the political spheres of the national life. It is difficult to separate these distinctly from one another even for the purpose of discussion; in fact, they are inseparable. Radical evil anywhere soon manifests its baleful influence everywhere. In all these spheres there are evils to which we cannot honestly shut our eyes. Most, if not all, of these evils can be traced to one source. It savors of commonplace to say that this is a materialistic age, and in important particulars it is not true. But it is true that, while speculative materialism has largely departed from the study of the scholar—be he scientist or philosopher—practical materialism, as a temper of mind and a principle of action, is so powerful today as to seem at times like a tidal wave sweeping over vast areas of life.

One of the most significant indications of this practical materialism is the increased emphasis put upon money and the determination of thought toward money as an end, which we may trace even in the fields of education and Christian missions. A subtle and pervasive sordidness has penetrated almost every sphere of enterprise.

In society we witness, on the one hand, almost unexampled luxury and self-indulgence, and great luxury of parental control and discipline; on the other hand we are confronted by an extraordinary, if not unexampled, development of vice and criminality. Statisticians tell us that crimes, both petty and capital, are in-

creasing in number more rapidly than population increases. It seems to be true. There is a growing audacity of crime. Railway robberies have become so frequent as scarcely to excite remark. Only a short time ago a car on a train moving in the vicinity of a considerable city, no farther West than Indiana, was boarded, and the passengers were robbed by masked and armed men who escaped without difficulty. Even electric cars in cities like Chicago and Brooklyn have been subjected to the same treatment. Murders having a character of aggravated horror are so common that the report of them in the daily press is like an open sewer brimming with a black and malodorous stream. Accompanying this increase of crime, partly cause and partly effect, is a growing lawlessness among the worse and a declining respect for law among the better classes of society. Lynchings are no longer confined to any one considerable part of the country. Murders, like the wholesale murder at Latimer, Pa., are committed by officers sworn to uphold and justly to execute the law. The experiment of government by injunction is significant of a distrust even by corporations of ordinary legal processes, and is begetting widespread contempt for law.

In the industrial sphere the tendency of wealth to concentrate, to stifle healthy competition, to possess more completely the instruments of production and the means of transportation, and to limit the products of industry to the demands of an artificial market has rapidly developed, with the result of continually lessening industrial opportunity for the individual and reducing an ever-increasing number of men and women to the condition of wage-earners who are dependent on concentrated wealth for the opportunity to work. In support of this tendency the powers of courts and legislatures have been only too effectually invoked. Meanwhile, the number of the unemployed and the precariously employed increases, the army of tramps enlarges its battalions, and the discontent of the millions of victims of economic inequity grows deeper and more fierce.

In the political sphere Republican government has been so transformed within as to raise new and insistent doubts of its permanency. The "boss" rules the primaries, nominates legislators, senators and governors, and defeats the will of the people in the interest of a few, who thrive by plundering the public treasuries or blackmailing venal corporations. In municipal government the just and economical administration of public business is sacrificed to partisan success. An article in the *Forum* for June, 1897, on *A New Form of Government*, is as full of ominous suggestion as anything which historians have discovered among the ancient premonitions of Rome's downfall. The beneficent progress of "civil service reform" has been checked or made more apparent than real by new devices for manipulating politics in the interest of political parasites.

A prodigious effort to possess the government of Greater New York in the interest of all the people and of honest and capable government but yesterday resulted in the triumph of an organization the name of which has long been synon-

ymous with corruption and misgovernment.

I have suggested that the cause of these various evils, social, industrial and political, may be discovered in the practical materialism of our time. More explicitly, it is an exaggerated estimate of mere riches and an intensified lust for their possession. This breeds the criminal spirit and undermines regard for law. This stimulates monopoly and the concentration and tyrannical use of capital, and foment the industrial disorders, which, like pustules on the body, show virus in the blood. This evokes the "boss" and the political parasite and corruptionist. This makes legislatures venal and destroys the sanctity of senates. This threatens the independence of teaching in pulpit and professor's chair. This causes the streams of missionary offerings to shrink and paralyzes the arm of Christian enterprise.

These, thus briefly and inadequately stated, are some of the reasons why I am fearful. The outlook is not wholly dark, but it is somber and forbidding. What storms shall come to purify the mephitic air that oppresses us, what scourge of God with beneficent severity shall teach us more effectually than the elders of Succoth were taught by the briers of Gideon, what penalty of strife and humiliation and pain we must pay for our madness, it is not for me to say. Nor am I permitted here to tell what meliorating and reparative forces are now at work. Of this I am sure, however dark may be the prospect, that

God is still God, and
His faith shall not fail us;
Christ is eternal.

With this confidence we may well hope even while we fear, and thus be "strong to strive, to seek, to find, and not to yield," in our endeavor to bring in the day of the kingdom of God on the earth.

Why I Am Thankful

BY REV. WASHINGTON GLADDEN, D. D.

Our deepest reasons for thankfulness are apt to be those of which we cannot speak. They are things of which eye hath not seen nor ear heard, but which have been revealed to us by the Spirit that searcheth all things. They are experiences quite too intimate and personal to be spread upon the printed page. They are visions of what might be that on the inspiration of all our best endeavors.

Nor is it possible to enumerate our common mercies. I remember one of Mr. Moody's delightfully homely expositions of Psalm 103, in which, as he read the second verse, "Bless the Lord, O my soul, and forget not all his benefits," he said, "Yes, that's it; you can't remember 'em all if you try; but don't forget 'em all; you can remember some of 'em." It would be better for us, doubtless, if we oftener tried to recall and record our common reasons for thankfulness. But I suppose that what is desired of me is that I should set forth some of those larger reasons for gratitude which appear to those who look abroad over the movements of thought and try to discern the signs of the coming of the kingdom of God.

And first of all I am thankful for the growing revelation of God in his world.

The foundation facts of religion are gaining clearness and credibility in all the later movements of thought. The outcries of timorous souls that faith is being undermined by science appear to me to be the judgments of men whose horizon is greatly circumscribed. It is a little as if the proprietor of an ancient line of stages or horse cars should deplore the fact that people in these days have ceased to travel—simply because they do not go by his conveyance. It appears to me that science has been making of late some powerful assaults upon the very strongholds of unbelief.

Mr. Drummond's most important contribution to religious thought, *The Ascent of Man*, and Mr. Romanes's dying confession are signs of the tendency to which I refer. Some questions have been raised as to Mr. Drummond's scientific competency, and I am not enough skilled in biology to pronounce upon such issues, but I do not understand that the facts with which Mr. Drummond deals are in dispute. The question is what the facts mean, and that is a question of philosophy rather than of science. After the phenomena have been classified the human reason raises the inquiry as to their significance. The meaning which has been read into them by many of the earlier investigators differs from the meaning which some of the later ones are reading into them. Whose insight is clearest? Certainly it seems to some of us that there was a good deal of preconception and dogmatism in the interpretation which filled nature with strife and rapine, and left no room in all her vast processes for the operation of sympathy and love. And when Mr. Drummond asks us to note that the struggle for life has been matched and mastered, from the very beginnings of life, by the struggle for the life of others, he throws a new light upon all this mighty problem. I do not think that Mr. Drummond's book has yet received the attention that it is destined to receive from the religious world. To my thinking it is a great book, an epoch-making book. It helps us to find God in his world. That is where, at last, we must find him. If he is not there we need not look for him anywhere else. Indeed, there is nowhere else to look. Unless nature—which includes humanity—makes the existence of God probable to the human mind, it is idle to imagine that faith can be maintained.

Not only do these biological studies show us the hidings of his presence in the kingdoms of life, certain recent explorations by the physicists into the mysteries of matter have made some of them speak with hushed voices. Elements and operations with which they have to deal refuse to submit themselves to the ordinary physical tests. Take these words from a recent lecture by one of our American professors:

"In order to produce such a thing as an atom, there is needed an activity altogether unrelated to any kind we know or which has ever been the subject of consideration in physical science. Creation is the only word which is suitable for the action, and there is implied behind the ether some other factor not necessarily related to it in the sense in which ether is related to matter. So that behind matter and ether there is a something which

must be postulated as the initiative of all we see and know, but without mechanical compulsion. Therefore choice, a mental attribute, has a locus here, and mind appears to be a necessary assumption, as necessary for a proper antecedent as is ether pressure for the phenomena of attraction or an artificer for making a house, and this, too, wherever there is an atom, whether here upon the earth or in the most distant star—everywhere, omnipresent mind. Choice implies consciousness and intelligence, and so physical interpretations of the phenomena always before our eyes lead us back to a superphysical beginning. If we find energy in the form of matter, it is not necessarily there. If we find life in it, it is because mind is operative in all ether and cannot be exorcised from it. Some philosophers speak of this as infinite and eternal energy, but it is not such energy as the physicist measures in foot-pounds. Other philosophers call it God, and can one express in terser, truer or more scientific language the relation of mankind to the infinite power than did Paul in Athens: 'In him we live and move and have our being.'"

And not only is thought and choice thus revealed to the reverent student, but there are those who tell us that in the very depths of physical nature, among the movements and combinations by which matter is constituted, there is something at work to which it seems impossible to give any other name than Love.

This is what men are finding today in their studies of the things that are made. While we have been dreading the assaults of materialism upon our Christian faith, the students whose business it is to deal with matter and its forces startle us with the signs of God's presence which they have discovered in realms which we had regarded as the very preserve of atheism.

All this may serve to show us how foolish are the fears of those to whom it appears that progress in knowledge threatens the overthrow of faith. No arguments for the existence of God and the future life which were current when I began to study theology compare in cogency with those which have been supplied to us by the doctrine of evolution—as they are presented, for example, by John Fiske, in his essay on *The Everlasting Reality of Religion*. Paley's reasonings are weak and superficial compared with this great argument.

I do not expect that the foundation facts of religion will ever be so demonstrated by science that doubt will be impossible. It is not clear to me that this is even desirable. But I do expect that the researches of science will lay a deep and firm foundation for faith, making that dogmatic agnosticism which has been brandishing its denials over our heads for the past quarter of a century a very absurd thing.

Doubtless the theology which results from these profounder studies will differ in some important respects from that which has prevailed. It is in our knowledge of the laws of life that God is made known, and at the very heart of life, as Herbert Spencer has told us, we find self-sacrifice as one of the primordial laws. That is a revelation of the divine nature. The God who is disclosed to us in our study of life—and especially in our reflection upon what is deepest in our own lives—will be a very different being from the

God who is interpreted to us through the forms of the Roman imperialism. That God, indeed, it is not possible for the Christian world to worship any longer. But the faith in him in whom we live and move and have our being, who is the God and Father of our Lord Jesus Christ, is neither dead nor dying. There never was a time when he was nearer to reverent spirits than he is today—never a time when there were so many reasons for believing in him.

Speak to him, for he hears, and Spirit with spirit can meet:
Closer is he than breathing, and nearer than hands or feet.

This faith in the living God is one with faith in the living and reigning Christ. Every year the signs grow clearer that the kingdoms of this world belong to him and that he is steadily taking possession of his own. The confusions and overturnings in society are signs of his presence and power. Many things are shaken in these convulsions; but there are some things that cannot be shaken and that do remain, and these are the things of his kingdom, the blessed verities of righteousness and love. Events that seem most untoward and disheartening may appear, upon deeper reflection, to be proofs of his presence and power. What the world most needs is the demonstration of the futility of selfishness, and we are getting a chance to try it on a stupendous scale, that the truth may be overwhelming. The culmination of selfish mercantilism in monopoly, of selfish politics in bossism, is the very tuition which this stupid world needs. The gigantic commercial egoisms which are devouring our substance, the colossal political autocracies which set liberty at naught, are only the manifestation of what selfishness comes to when it has its perfect work.

Every year that passes makes it increasingly plain that the way of greed and strife is the way of suffering and loss; that the scheme of life by which each seeks his own good at the expense of all the rest, or regardless of their welfare, is an unworkable scheme; that it produces nothing but trouble and misery; that it is all the while crippling industry, debauching government and disturbing the peace of society. It seems to me that this truth is becoming so obvious that the wayfaring man, though a fool, need not have any doubt about it. And men who are not Christians, students of social science, are coming forward in crowds to testify that the old philosophy of life is false; that "every man for himself" is a rule that will not work; that we must recognize the bonds which bind us to our kind; that we must learn to think and act for the common welfare.

What is this but the confession of the truth that Christ's way of organizing society is the right way; that Christ's law of sympathy and good will, of friendliness and co-operation is the only law by which human beings can usefully and prosperously associate in the home or the neighborhood, in the civil community or the industrial enterprise? The age-long unwillingness of men to accept this truth in all its fullness, the persistent determination to confine the application of it to certain narrow tracts of life, has cost us much, but there are signs that men are beginning to discern this truth, and that

a social order in which good will shall be incorporated as the ruling principle may soon be knocking at our doors. At any rate, there is no doubt that a great many people—in the church and out of it—are getting the idea that industrial society may be organized upon this principle. It is not a new idea, for the Sermon on the Mount is not a recent publication, but it is certainly gaining new power over the minds of men. The deepening of this conviction is one of the great things to be thankful for. We cannot hope that the idea will be enthroned without struggle,

For all the dark of time reveals
A bridal-dawn of thunder-peals
Whenever thought has wedded fact.

Selfish men, who would rather rule than serve, who would rather grasp than share, will not willingly yield the power they possess; but when the world discovers that the "secret of Jesus" is not only the secret of individual welfare but of social prosperity and national well-being, these who now withstand will find their power waning, and the world will see the dawn of the thousand years of peace.

A Noteworthy Church Occasion in Brooklyn

PLYMOUTH CHURCH OBSERVES ITS FIFTIETH ANNIVERSARY

BY H. A. B.

The unpretentious character of the edifice that has been the home of Plymouth Church, Brooklyn, for fifty years must impress every one who for the first time gazes upon it. If it be a drizzly evening, as was the case last Thursday night, when Plymouth's celebration of its jubilee came to its culmination, the visitor, as he passes down a rather unimpressive street, wonders at first whether the lights which send out their radiance so cordially into the damp and dismal atmosphere are really those of the structure to which so many thousands of feet have found their way from all over the world. In this great city of churches there are a hundred meeting houses which excel it in beauty and stateliness without and within. No one of all these pilgrims can ever have sought Plymouth Church in order to feast his eyes on the glories of stained glass or on elaborately decorated columns. What Mr. Beecher wanted was not a reproduction of an old world cathedral, but an auditorium easy to speak in, with the 2,000 seats so grouped about the platform that the preacher could easily look into the eyes of each and all of his auditors.

The Plymouth Church is today, as ever, a rendezvous for the people. Perhaps its popular character is more clearly defined than ever, owing to the fact that it is now in every sense of the word a down town church. While it has multiplied its activities, has added within five years a most commodious and home-like Sunday school room, has provided pleasant quarters for the many young men and young women who compose so large a portion of its constituency, while, under the wise leadership of Dr. Abbott, it has sought to avail itself of whatever is helpful and feasible for it in the institutional movement, the center of Plymouth's vigorous life continues to be its pulpit.

Certainly around few church edifices in this country gather so many memories

of great personalities, great events and great service to the world. Many of these associations were in the minds of the large and representative assembly that came together for Thursday night's celebration. An analysis of the congregation would have shown that it was made up of representatives of probably scores of churches in New York and Brooklyn, though naturally the people who call Plymouth their church home predominated in number. It could not be called a pronouncedly ecclesiastical gathering, for men in all ranks and professions were present. It was St. Clair McElway, the distinguished editor of the *Brooklyn Eagle*, who shouted, "Go right along," when Dr. Berry was disposed to curtail his speech on account of the lateness of the hour. Others equally well identified with the public life of Brooklyn were present.

This was not the only service by which the Plymouth people have signalized the passing of the half-century milestone. They have dealt with their anniversary on the installment plan, so to speak. The first chapter was recorded in the spring, when, on May 16, the anniversary of Mr. Beecher's first service in Brooklyn was commemorated, Drs. Abbott and Bradford preaching the special sermons. But this autumn marked the second and perhaps more formal part of the anniversary, the final celebration—that of last Thursday—being timed so as to fall on the exact fiftieth anniversary of the installation of Mr. Beecher, Nov. 11, 1847. He died, it will be remembered, March 8, 1887, and inasmuch as Dr. Abbott, before that year closed, had become the regular supply of the church, though he was not installed until 1888, the current celebration virtually marks the rounding out of ten years in his pastorate. With characteristic modesty Dr. Abbott subordinated this side of the occasion and kept to the front its significance as respects the life of the church and the service of his renowned predecessor. To this end Dr. Charles A. Berry of Wolverhampton, Eng., was long ago secured to preach two special sermons. These were delivered on Sunday, Nov. 7, before great audiences, drawn by the fame of the speaker and particularly by curiosity to hear the man to whom the church extended a call after Mr. Beecher's death. Dr. Berry did not in any way disappoint the high expectations set upon him. His discourses harmonized so well with the thought that was kept to the front all through the week that they constituted a particularly good preparation for the crowning evening.

To see sitting side by side on the platform Lyman Abbott, George A. Gordon, Washington Gladden, William J. Tucker and Charles A. Berry is a sight seldom vouchsafed to even the habitual frequenter of religious assemblages. However much one may disagree with them in minor or in larger matters, no one can deny that each is a leader of thought, that each is giving himself—body, brain and heart—to the overthrowing of unrighteousness, to the building up of the kingdom of God. If they seem to some to be tearing down, it is but justice to them to say that their chief interest is not in destruction, but in rearing, if possible, a fairer and more substantial

edifice. The audience last Thursday night, as a rule, recognized this fact, and that is why their words were followed with an eagerness of interest that at points amounted to intensity. It was understood that each man was giving his latest and most mature convictions on the subject concerning which he had made special study through many laborious years. These addresses, or at least the three more formal ones—that of Rev. G. A. Gordon, D. D., on the Theology for Today; that of Rev. Washington Gladden, D. D., on the Social Problems of the Future; and that of Rev. W. J. Tucker, D. D., on the Church of the Future—will in due time be printed. They can then be judged much more fairly than through a necessarily fragmentary newspaper report. They were from thirty to forty minutes long, carefully written, but delivered with great energy.

Dr. Gordon, who spoke first, showed that he had not retreated an inch from the positions laid down in his *The Christ of Today and Immortality* and the *New Theodicy*. Indeed his revolt from Calvinism was even more marked than in the works mentioned, for he did not even undertake to prove that it had gone by the boards. He assumed that it was dead and on the way to the graveyard, and he bent himself to the recovery of that thing in Calvinism which alone seems to him as worthy of respect—the idea of the supremacy of God. His, however, is a God who is for man rather than against him, who, while identified with the world, is at the same time transcendent above it. Dr. Gordon was courageous, almost daring, in his challenging of his critics. With canny Scotch humor, with gentle sarcasm, but now and then with the flail of aroused feeling, he sought to force upon his antagonist the alternative of a God whose loving purpose is ultimately to be strong enough to save humanity in the large, or of a God whose plans are to be in the main defeated. He admitted that his philosophy looked toward Universalism, but put in rejoinder the question, "When will our Christian thinkers fear Atheism more than Universalism?" He passed on to meet the accusation that broad theology means slack morals. "There is no salvation," said he "for the moral shirk." Upon the incarnation of Christ he uttered no uncertain sound. It is the meeting place of the human and the divine. In Christ both God and man are seen at their best and by that display there they are both to be judged.

Dr. Gladden, like Dr. Gordon, evidently felt that the Plymouth platform is one of perfect freedom, and he, too, declared his inmost thought on the topic assigned him. Those familiar with the drift of his thinking recognized at once the fundamental thesis on which he is insisting more strenuously year by year. His controlling conviction is that all our social problems are at their root but phases of the problem of human brotherhood. He applied this truth to the question of taxation, of monopolies, of labor, of pauperism and crime, and of democracy. He was particularly successful in making it clear that a social and industrial order in which brotherliness would supplant competition and strife would be in every way so much better than the existing order. On the whole, his was a hopeful forecast inas-

much as he believes that the time is not so very far distant when the better rule of life will be established in all departments of human society. His delivery was much more animated than is his wont. The most dramatic moment in it was when he left his manuscript, went to the side of the pulpit and recalled a sermon which he once heard Mr. Beecher deliver on the same spot, protesting against the iniquities of slavery. Recalling the scene Dr. Gladden said that a ripple of applause led some of the more staid leaders in Mr. Beecher's congregation to wrinkle their brows in deprecation, whereat Mr. Beecher said, in his inimitable way, "Tain't Sunday." Then the great house fairly rocked with enthusiasm. Dr. Gladden turned the incident to good account in connection with his own theme.

President Tucker was clear, fair, fearless and convincing in his handling of the theme *The Church of the Future*. He painted no dark picture of the ecclesiastical situation today although he called attention sharply to its defects and limitations. He laid down the principles that the church can never realize its own working unity until it makes a larger place for freedom and especially for intellectual freedom, and until it has learned and is willing to lose itself in the life of humanity. He looked for a large extension of the province of the church in the direction of the training of the social conscience. Perhaps as strong a passage as any in the finely proportioned paper was that in which he pointed out the fact that the reason why foreign missions lagged is that there is so much half-hearted and spurious Christianity at home. The nations are beginning to find this out and are amazed to see that here at home we fail to apply the Christianity which our missionaries take to them.

Dr. Berry was not on the program for the evening, but yielded to the desire of Dr. Abbott and the audience and his words were a remarkably fine supplement to what had already been said. Though he seemed to speak without much premeditation, he threw himself admirably into the spirit of the occasion. He made the point which had not been dwelt upon in any of the previous addresses that the church, if it is to save the world, must be like heaven, different from the world, otherwise the world will drag the church down to its own level, as a drowning man sometimes submerges his would-be rescuer. Dr. Berry was particularly happy in his puncturing of the claims of the Anglican and Roman Catholic Churches to the right to use exclusively the term *Churchman*.

Too hearty praise cannot be given to Dr. Abbott for the skill with which he conducted the exercises. His introductions were brief and apt. He tried to have the chief impression of the evening and of the celebration that which was conveyed by the guests and not by the host of the occasion. At the same time the chronicler of this important season in the life of Plymouth Church ought not to bring his story to a close without giving due credit to the master of ceremonies, who took up ten years ago a most difficult task, which he has performed with remarkable success. All who are familiar with his preaching recognize the decided gain which the ten years have registered in his pulpit power. Meanwhile Lyman

Abbott, the pastor, the friend, the thinker, the Christian man, has been acquiring an ever-deepening hold upon his church and upon the country.

Current History Notes

Mob law claimed three victims in North Dakota last week.

Hon. Seth Low has withdrawn his resignation as president of Columbia University, New York city.

The Public Library of Chicago was opened for the first time on Sunday, Nov. 14, and was liberally patronized.

Five thousand three hundred and thirty-six new names were added to the national pension rolls last year, making a total of 976,014 pensioners who received last year \$139,949,717. How little General Garfield foresaw this when in 1870 he said that the roll had reached its maximum and thereafter would decline.

Postmaster-General Gary, in his annual report, just issued, reports the success of the rural delivery system. He attacks the provisions of the present law, which compel the Government to carry at great loss the issues of pseudo-newspapers and magazines, and he recommends that this country follow the successful experiments of European governments and establish a postal banking system.

The Choctaw Council has ratified the agreement made last April between that nation and the Dawes Commission, and the Chickasaw legislature has done the same. The result will be the winding up of the affairs of the Choctaw nation, thus anticipating the result of the act of Congress which would take effect next January. It is likely that the other tribes of the Indian Territory will follow suit, and thus the work of the Dawes Commission will prove successful.

Lord Salisbury declares that while Great Britain has no desire to come to arms with France over West African territory, nevertheless there is a limit to forbearance and a determination to adhere to what are believed to be clearly established rights. He defends the concert of Europe in its treatment of the Greek problem, and thinks that the present compact between the Powers is prophetic of the era when "there will be some international constitution which will give unfettered and prosperous commerce and continued peace."

Mr. Joseph Chamberlain, in commenting on the Tammany triumph in New York, accurately diagnosed the condition of affairs that must prevail in any municipality which pretends to be well governed:

They must be men of special capacity and ability, or else there will be inefficient administration and great waste of money. You must have, you can afford to have, the very best men in their respective capacities, but to have such men three things are necessary. They must be irremovable except for some gross, proved offense; they must be selected originally for their merits, absolutely without regard to their political opinions; they must be paid the market price for their services.

The change of cabinet in Japan and the substitution of Count Nishi for Count Okuma as premier will not change the relations of Japan to Hawaii or the United States. It indicates that criticism within the Liberal ranks has caused the downfall of one whose policy—domestic and foreign—has not been faultless, though on the whole most creditable. The administration of affairs in Formosa has proved more difficult than was anticipated. Prosperity has not come as the result of the wealth which the war indemnity added to the national resources, and the change of monetary standard has brought a certain amount of inevitable confusion, temporary to be sure but none the less perplexing. This has bred discontent, and factionalism has won another triumph.

Rosamund in Heaven

A Story, by Alice Brown

"Heaven is not a place," said the preacher. "Heaven is within us."

Rosamund was listening, and the words struck her with a significance entirely new. The combination was not unique, but for some reason the force of it appealed to her for the very first time and summoned a picture she was never to forget. Her mind expanded as if it inhaled a breath, and she heard no more of the sermon. Her thought went sailing away, abandoned to worshipful joy in all the beautiful things on earth and possible delight in that unknown condition we are pleased to call heavenly. Her eyes, fixed on the rose window of the little church, found the red and yellow of sacred art multiplying strangely in glory and widening into a shining world. Nearest lay the summer fields, rich in clover and conscious of their mystical breast-thrill of germinating seeds; then came the waving trees, in an acme of glory and jeweled with nests; the great sky, too, with its infinite treasure of light-hidden stars. Even more potent than the face of beauty were the chords of an untiring orchestra embroidering the pageant of the year. There was the slow simmering of summer sound, the undertone made by the whirr of little wings and the droning of the bee; and above soared the ever-mounting note of ecstatic bird, conscious only of sunlight and a hope fulfilled; or the whickering neigh of a horse, released from weekday shackles and striking sparks of the desert from the dullness of the hollow ground. The infinitude of the forms of life came upon Rosamund with a glad rush and the strength of new passion. Her soul was for a moment satisfied, as if an infinite river had flowed in upon its thirsty soil.

When Rosamund went home she found her mother, whom she was accustomed to call her Angel, lying against a warm rock in the pasture, her hands clasped under her head in a fashion strikingly girlish in one with gray hair.

"Angel," said Rosamund, "did you know heaven is not a place? Did you know it is within us?"

"Yes," said Angel. "I have known it for a long time. Ever so many years."

"And you never told me!"

"I can't tell you things till you get to them. You wouldn't hear me if I did. I suppose there are exquisite overtones, this minute, in these summer sounds; yet we are both quite dull to them."

"What a pity!"

"Oh, no; nothing is a pity. Everything comes in the end. You won't have heaven within you so long as you are impatient."

Silence grew between them, and brought its own blessing. They understood quite well that the story of the summer day was far more important than their own poor confidences. Robin, the old white horse, came lounging up to them and poked his gray velvet nose into their laps in search of that sweet morsel which grows mysteriously in pockets. A bee grumbled and bumped about, presumably because they were infringing upon wild land, and might establish a right of way;

though no clover cups grew anywhere near, and the milkweed was over the fence.

"Angel," asked Rosamund, "is heaven within you?"

"No," said Angel, slowly, but with the utmost certainty, "it is not."

"Then why isn't it, if you know it might be?"

Angel considered.

"I am not quite sure," she answered.

"I think it is chiefly because the Me I call my soul is so tightly bound to other souls. This phase of life—whatever it is—seems to be one where many people are lame, and blind, and tortured. For what reason, nobody yet knows. Now heaven is bliss; and if I have it within me—if I ceased to suffer any more—why, I suppose I should be separated by a little wall, or a little film, from these others whom I love."

"But they could have it within them," said Rosamund. "Only let us not say *within* anybody. Let us just say heaven. That makes it larger. Not a little jewel, like a dewdrop, in our souls, but a great crystal globe, large as the world, large as all worlds, for us to creep—no, to walk into. They could walk into it, too, Angel!"

"Not into mine. Each one would have to enter his own. And sometimes perhaps only the circumferences would touch, and then I should be lonely. I am so timid, Rosamund! I am afraid of only one thing, but I am terribly afraid of that: of not being near, very near, what I love—of having love wake in the night, and find me so far away in dreams that I couldn't stretch out my arms. And if my dreams were all of peace—don't you see that it might be so?"

Rosamund shook her head.

"I don't see," she answered, "why you shouldn't be able to show them your crystal sphere, and make it so real that they could step right into theirs. For I suppose our heaven is born with us, and is always just beside us, near enough to touch, any time we choose to stretch out a finger. And why should the circumferences be so far apart, if you want to have them near? Perhaps they are like a little film, and we aren't a bit less warm to one another or less close, only more shining!"

"It may be so," said Angel. "The loveliest thing is always the truest. But I am not adventurous. I like this pasture better than gates of jasper. See this rough blueberry branch, Rosamund. I'd rather have it than flowers of Paradise."

"But I don't suppose there is any greater or less," said Rosamund. "I suppose a flower of Paradise might be just as homely and beloved as a huckleberry." There she stopped, conscious of her growing pains, and only went on, after long silence, "At any rate, I am going to be in heaven from this time forth."

Angel put out that splendid, warm hand of hers, and they gave the grasp of understanding and fealty.

The summer beat out all its lingering measures, and Rosamund was every day more and more conscious that she had

entered heaven. The progress of the year from wilding rose to golden-rod was not more royal than the blossoming in her heart. She seemed to be wrapped in the pride of youth and crowned with the jewel of a perfect belief in joy. The song of her life was inarticulate, the voice of pure emotion, yet it breathed like incense day by day. Rose petals fell beside her, delicate-veined and sweet; the scarlet hips succeeded, and she found one perfect like the other. "Decay is beauty, death is fruition," sang her soul, "and joy is lord of all: only we fear to own him." She attuned her steps to some hidden harmony; she stretched forth her hand in the commonest deed as if to take a scepter. For surely there could be no heaven without beauty. One should not enter it a pensioner in rags. Who dwelt there must reign. Then came the autumn carnival of color and the falling of leaves, and Rosamund was back again in the city life adorned by music and books. The old, quiet days went on at home, and there were hours spent with Sylvia, who lay in outward serenity on the white bed which had been the pyre of her girlhood joys, and which she was never to leave again. Whenever Rosamund went there in the evening, as she often did, Douglas walked home with her across the park, and she talked to him of her heaven. He knew exactly what she meant. Most whimsical as he was, bitter, sweet-hearted, arrogant, loving, he always knew. Rosamund never guessed that the side he turned toward her was the feminine side, receptive and sympathetic. She thought it was what he offered every one, and that it was the fault of the world that the world also did not see it.

"Angel," she said, one of these winter days, "I wish we could bring other people into our heaven!"

"Do you," asked Angel, "do you, Rose of the World?"

"I began by wishing they could have heavens of their own. But that isn't enough. We need them in ours. Now you are in mine, Angel. You may not get much comfort out of it, but there you are—so near that I could stroke your hair any time, or pass you a thought, like a little warm bird, and have you cuddle it and pass it back, or perhaps let it nest on your shoulder in that nice warm hollow, Angel! But I want Douglas in my heaven, too; I want him dreadfully!"

Angel glanced at her quickly, then she looked away.

"Do you?" she repeated. "I'm a stupid, useless old thing. I never thought of that."

"Why should you think of it first? But Douglas—I'm sure he isn't happy. He is so—so bitter. It doesn't mean anything. O, I know that! You need not tell me. It's like a harsh rind, but it must hurt the live, growing wood underneath. It troubles me. When I tell him how I love my life, and how wonderful it seems to me, he smiles—so sweetly and quizzically, you know; he never is like anybody else—and he says: 'That's because you are so young!' And he isn't old, Angel. He is *not*! If he would come

into my heaven, I could show him he is not. I often see him there. Sometimes I think of it in the night and laugh out loud, my thoughts are so childish and silly. I see him inside my heaven dressed in white, 'mystic, wonderful.' I sing to him, always songs I never have heard (but they come in the night!), and when that little tired frown creeps in between his brows, I carry him cups of something ambrosial. (I say that because ambrosial is such a good word, majestic, large, a word dressed in purple!) But in the night it is all so different, so stately, that when I ask him to drink I say: 'Will my lord set his lips to the cup?' Once, Angel, I touched his hair in my dream. But I never shall do that again. It was too solemn. If we take any one like Douglas into our heaven, we must remember he is quite royal, and treat him so."

Angel's own brows were drawn together in the folds of pain. She did not turn to Rosamund in speaking.

"Does any one else sing to him in your dream? Does any one bring him cups of wine?"

Rosamund laughed out full and gayly.

"How should they," she said, "in my heaven? I couldn't get them in if I tried. I can't have anybody but you and Douglas, and I can't have him—the real Douglas—if he won't come."

"This thinking at night, Rosamund—I don't like it!"

Rosamund laughed again in her own dear way.

"O," she said, "it's only waking for a minute between dreams! Sometimes I don't know the difference between dream and waking. And now I must go. Sylvia expects me. I'll come home early."

Angel detained her with an anxious hand.

"Do come early," she said, "and don't—but never mind. Tomorrow we'll talk again. I wonder I never thought to tell you, Rosamund, that there are reasons for Douglas's growing old before his time. Though he is older than you, child, a good fifteen years; we mustn't forget that. And he is not happy. He has been unhappy so long that he sees the world through a cloud. But tomorrow we'll talk again, and I will tell you what I know, what all of us seem to know but you. No, no, not tonight!" And though Rosamund turned back with her bright, expectant look and her eager "Tell me, tell me!" Angel pushed her off and shut the door upon her. Then, so separated, Angel clasped her hands tightly and stood still to think it out, while Rosamund went smiling away with that buoyant step of hers which seemed always set to dancing measures.

Rosamund had her little visit with Sylvia, and everything belonging to it was just the same—the white bed, the peaceful dusk broken by flickering of the fire, the faint scent of the roses carried in to the dressing-room for the night but prodigally casting back their breath. The white square of the window lay on the ceiling, and the fronded pattern of the curtain waved upon it with every breeze. Sylvia had lain here so long, sweet and smiling, that one forgot her life was maimed—one saw the blossom and not the blighted stalk. Surely she would always be here! And Rosamund, bringing

with her the brightness of the heavenly vesture she had woven for herself, would come in evening after evening all her life for these sweet, cool droppings of talk, like the fall of a fountain, and afterwards Douglas would walk home with her. Not that she thought all this, but the loveliness and security of life brooded peacefully over her spirit, and she was conscious of the greatness of calm. One definite desire only broke her mood into ripples. She longed for the morrow and Angel's promised confidence. She recalled herself with a start. Sylvia was speaking.

"I'm going to tell you something. It is about Douglas. I asked him if I might have the telling and he said yes. I wonder how much you know about Cynthia May?"

"Very little," said Rosamund. "I know she was Niobe for the Statuary Club. I shall never forget her as I saw her that night. But we haven't much everyday acquaintance."

"He was in love with her," went on Sylvia, with happy eyes fixed on the firelight, "long ago, when they were both very young. They were separated. The circumstances were cruel, but we must all forget that now. Only—Douglas never got over the wound. Since she came back here last year he has had to meet her, and he has learned to know her all over again. He finds that she was never to blame, and that she is just as true as he thought her years ago. And a great deal more beautiful, Rosamund. You can imagine that."

Sylvia waited a moment and Rosamund looked at her. "Yes," she said at length, "yes, Sylvia."

"It was all brought about quite suddenly," continued Sylvia, delighting in her story. "I fancy they were talking together and that it came in a rush and whirlwind, as if an angel of the annunciation swept down and offered them sacrament. O Rosamund, have patience with me! It is so wonderful for Douglas just now, when he might easily have thought life was over for him. Of course I don't really know how it came about. I am only sure it is perfectly real and true, and that they told each other they cared exactly as much as they had in the beginning. More, I fancy; for, don't you see, it must have grown with their loneliness and suffering. And, Rosamund, he is with her tonight!"

Rosamund rose and took up her gloves. "Sylvia," she said, "will you give him a message? Say you told me. Tell him I sent—my love."

"Yes, indeed, and do send a word to Cynthia. Your love? I am sure you know her well enough."

Rosamund had reached the door. "I haven't known her well," she said, "but now—surely. My love." She was outside when she heard Sylvia calling her. "Yes," she answered, stepping back; "what is it, Sylvia?"

"I had forgotten about your getting home. Did you drive over?"

"No, but that little cab is at the corner. It always is. Good-night."

"Rosamund," called Sylvia, again, "is it not lovely to think we never can depend on Douglas any more, because he will belong somewhere else? He will have a real place of his own. I won't let

myself miss him. It's as if he had gone to heaven."

Rosamund passed swiftly down the stairs and out into the night, brilliant with snow and moonlight, yet warm as it sometimes is, even in midwinter. There was thaw in the air, and the deluded little water-courses were breaking up under the false dawn of wooing weather. She stood a moment on the steps, drawing her fur cloak about her with the shiver born of an inward chill. She looked at the cab waiting on the corner, and then turned away from it, across the street and into the little park. She always went home that way when Douglas was with her. Populous in spring evenings with lovers and idlers, it seemed now, in its winter whiteness, a bit of the larger outside world which is the real one to us who would escape ourselves. The snow lay shapeless and water-soaked about the tree trunks, and the shrubbery rose above it in delicate pencilings of brown. When Rosamund was well within, she stopped and looked about her. She put out her hand and touched a low evergreen branch, grasped it and held it tightly. The prickly contact was good. How poor she was! She had not even the wings of a dove, to fly away where there were many branches like this, and great solitude. Poor little tree, too, transplanted and tended! Did it also feel some sharp ache at the heart, hemmed in by walls and the clangor of the streets? She was standing very still when a woman, who had been walking back and forth at a distance, came rapidly toward her. She was veiled and cloaked in black, and as she stopped beside Rosamund some idle memory flitted through the girl's numbed brain of a tale told her at second-hand about some terrifying woman of fiction who stopped in a door way and fanned herself with a small fan.

"Don't be frightened," said the stranger. "No," answered Rosamund; "why should I be?"

"You might be because you are young and shielded; because you don't walk alone at night. I suppose you are doing it now as a great adventure. You will feel as if you had climbed Mont Blanc. I am doing it because I am in despair. The house was killing me. Faces were killing me—and voices. My own room would have had me crazy in an hour. I came out here to breathe."

Rosamund stood still and held the evergreen branch in her hand.

"What would you do," said the other, abruptly, "if you were stopped here at night by a woman betrayed and lost to herself and the world? A poor, vile, besmirched creature—like Rossetti's Jenny? No, you won't have read that! But if there were such a woman, and she said: 'Will you watch with me one hour? I want company before I go back into hell!' What would you say?"

Rosamund dropped the branch and folded her hands before her. "I don't know what I should have said," she answered, "last night, for example, or before any one had spoken so. But now I should say"—She had no words to finish. They all seemed very poor and commonplace. She bent forward quickly. "You will be cold," she said. "Take my arm, and let us walk."

The woman drew a choking breath.

"Does that mean I may talk to you?" she asked.

"I hope you will," said Rosamund. "Let me be company for you, at least."

They began to pace back and forth, but the stranger had not taken Rosamund's arm.

"You are very noble and very sweet," she said. "But I knew you would be. I have seen you often at church and at concerts. You look like an angel. But that doesn't necessarily prove you are one. It may mean that your great-grandmother had a beautiful vision, or heard a fine strain of music. So I didn't know. But when I saw you here I made up my mind to try you. I have got to confess to somebody, or go crazy this very night. The reeds in the river won't do; they'd say just the same whether I told them the wind was north or my heart was broken. I don't believe in priests. Doctors are good men, but they think the physical accounts for everything. If they heard Apollo from his shrine, they'd nod and whisper, 'Hysteria!' And friends! I should see them again. And every look would glass my shame. (Isn't that a good phrase? Do you know enough about phrases, you child, to see how good that was? I can stop to look at it because my brain, like every atom in me, is all alive. It hurts me, it is working so fast, searing itself with such pictures.) Now you never will know me. You never will guess who I am. Will you hear my confession?"

"Don't talk so fast," said Rosamund, touching the woman's tense hand as it hung by her side. "It hurts you so."

"No, it only hurts me to keep still. It hurts me to be moderate. And I am very mad now. If you could know about the last two nights! Alone in my room, running back and forth, like a wild thing in a cage (O, such a little, square cage!), but very softly, so that nobody would hear! Then at last I thought I was crazy, really crazy, and I was so glad! I found some flowers and made me a crown, and took up my skirt and danced before the glass. 'Now I am mad,' I said, 'and I shall never feel my curse any more.' But in the morning there I was, as sane as ever, and my last hope was gone. Well, this is it. I told you there were ruined, betrayed women. I am one, too; and it is just as terrible for me as for Jenny, though it is only my soul that has been killed. A man earned my love. I am not the kind of woman who needs to love. I was comfortable. I enjoyed my life. He made me love him. He took every drop of worship I had to offer. He stamped every fiber of my soul with his own image, and then he threw me back my gifts because he was tired of them. I was 'exacting'—God knows I was! But I asked of him what he taught me to give. I tired him. I did; I own it. But I was precisely what I had been when loving me was delight and joy and honor. Here I am, dethroned, in rags! I am spiritually undone."

Rosamund was a tall woman, and suddenly she turned and gathered the other into her arms. She laid her cheek passionately against the stranger's hidden face.

"You must believe," she said. "We must believe."

The stranger spoke harshly, though she clung to Rosamund, and the passion

of the movement defied the coldness of her tone.

"Are you going to repeat the Anglican creed?"

It seemed like divine suggestion.

"I believe in God!" said Rosamund, scarcely knowing what she said. "I believe in love!" she ended, joyously.

"In love! It is a devil. Drink of that cup and you drink to your own damnation."

"O, wait, wait!" said Rosamund, holding her still. "I may not be able to tell you, but I know the secret. Love is greater than any circumstance or any expression. And love is not taking; it is giving. If he has betrayed you, pray night and day for him that he may learn what love really is. We must give and give! O, what difference does it make whether we take or whether we are denied!"

Perhaps the human contact of her arms had affected the other, she was shaking with great breaths. She put her own arms about Rosamund. "Good-by," she said. "The minute is over. Tell me I am shrived!"

Rosamund began speaking rapidly. She wanted to pour out all her precious ointment, yet she knew there was nothing to say. "It is everywhere—love. My dear, my dear! I can't think of any word near enough to call you. I want to be love to you. I want to stop your pain. O, I know now what pain is! My God! I know! I know! I will pray for you always and remember you"—

"People are coming," said the woman, hastily. Her voice was broken. "Listen, dear! I am crying. It is so good not to be afraid I shall scream. One word: promise me you will send me your love in your thoughts for one week. Just before you go to sleep!"

"Yes! yes!" said Rosamund, and the other dropped her hand with a sharp pressure and hurried away. Rosamund did not look after her. She, too, sped across the park and up the hill. "Angel, I am here," she called, as she passed the chamber door.

"But how late you are! Let me look at you. Rosamund, this time you have really been in heaven!"

"I forgot it," said Rosamund. "My heaven? My own heaven? I don't believe I shall ever think of it again!"

She turned away to her own room, where it would be very dark and still.

The Midweek Service

BY REV. EDWARD G. SELDEN, ALBANY, N. Y.

No discussion which has awakened so much interest as that now current in *The Congregationalist* concerning the weekly prayer meeting of the church can be untimely. The spark falls upon prepared tinder. Countless ministers and laymen have been more or less unconsciously pondering the problem during the last decade. Not a few have in depression of spirits concluded that the falling off in attendance and interest bodes no good to the cause of religion, and have berated themselves and others of the Lord's anointed. Some have studied more dispassionately the causes for such failure of time-honored methods, hoping to discard that which may have always been faulty or which may simply have become outgrown. Times change and we must

change with them. When a certain business house failed a successful man remarked: "It is no great wonder. Business methods have changed three times since the firm was established, but they have not materially modified their methods in forty years." It is a shame that it should have to be said that the children of this world are ever wiser than the children of light.

In the church of which I have charge there has been an evolution of a service differing in marked ways from the typical prayer meeting. Some changes were made at the suggestion of wise laymen, while some have been introduced by successive pastors. The two features which characterize the service and which in a measure supplant the once valuable "testimony" and "exhortation" are worship and instruction. It lacks the emotional and personal elements once accounted so interesting and valuable, but now so nearly impossible of attainment under the sovereign reserve of our day. On the other hand, it gains immensely in dignity and possibly in instructiveness.

An outline sketch will suffice to indicate the method which has proved highly satisfactory to the one who conducts the meeting, and has apparently won the cordial, it may be more just to say the grateful, approval of kindly disposed attendants. The meeting opens with a hymn. This is followed by a pastoral prayer, closing with the Lord's Prayer in unison. It would be difficult to exaggerate the value of such concerted worship, or the moral support which comes to the leader from the hearty response of his fellow-Christians. A second hymn is followed by a portion of the Psalter, which the people rise to offer in their worship, which in turn is followed by the Apostles' Creed, concluding with the *Gloria Patri*. The pastor then takes advantage of his official position to introduce as a sort of "prelude" some matter of current interest, using from five to ten minutes according to the demands of the theme. It is astonishing to find how inevitably topics present themselves for comment or explanation and crowd upon a minister as if suppliants for his attention and fair presentation to the consideration of the people.

A third hymn prepares the way for the special study of the evening. An exposition is ordinarily given, as brief and suggestive as possible, with an address occupying ten or fifteen minutes. A hymn follows and one or two brief prayers from laymen. A final hymn closes the service, save that while the people bow the pastor offers a few sentences of petition, adding a benediction which loses nothing by repetition and familiarity: "And now may the peace of God which passeth knowledge keep our hearts and minds through Christ Jesus our Lord."

As to the actual working of so formal a service the people, after four years' trial, are better satisfied with it than ever. Only last evening we had 120 present, which must be far above the average attendance for a church of 520 members.

The action of the church in the world should be like that of water in the earth, stimulating to growth and fruitfulness; but the world in the church is like earth in water, making water unfit for drinking.—Dr. C. M. Lamson.

THE HOME

Thanksgiving

BY MARGARET E. SANGSTER

Not only, Lord, for our garners rife,
Nor, Lord, alone for our gold in store
Do we praise and bless thee, Lord of life,
Heaping our hands with thy more and more,
Till our wealth o'erflows and our land is fair,
And our banners are lifted from sea to sea—
Thou hast given us grace, and in psalm and prayer
We glory and honor ascribe to thee.

We have lifted songs in our hours of want,
In feast and fast we alike have owned
The love that cared when the meal was scant,
The power to help in our Christ enthroned.
We have blessed thy name in our days of dole;
By the new-made grave; in the empty home;
Even then thy comfort has made us whole
And into our darkness light has come.

We thank thee most that against ourselves,
Our treacherous weakness, our base-born thought,
The sin we cherished, the ill that delves
In the hidden depths, thy strength hath wrought
Full often to help us resist the foe.
Thou hast rallied heaven in serried might,
And though Satan fought for our overthrow,
Thy word was our two-edged sword to smite.

For the grace that kept us, the love that stood
Strong as the mountains, wide as the sea,
For the yearning we felt to be true and good,
For the daily molding that made like thee
This clay of ours; by the touch divine
We have sometimes felt in our low estate,
Honor and blessings be ever thine,
O Lord of life, upon whom we wait.

Accepting Favors

In his Autobiography, Benjamin Franklin relates that when he found a man opposed to him and likely to become his enemy he immediately contrived to ask a favor of him. The favor was usually granted and the man not only ceased to oppose him but became his life-long friend, illustrating the truth of the old saying, "He that has once done you a kindness will be more ready to do you another, than he whom you yourself have obliged." For some natures it is always a trial to accept a favor, while deliberately to ask one seems almost impossible. Yet everybody needs the experience of receiving as well as giving, and the acceptance of favors ought to be considered a duty. It is not unusual to find a person who is constantly doing for others without ever gaining a deep hold on the affections of those whom he benefits. Almost always the explanation lies in the fact that he never accepts even the slightest service from another without paying for it, whereas nothing would make his associates so happy as an occasional opportunity of serving him without thought of reward. George Eliot says, "We worship those who owe us all." Conversely, if we would be loved, we must be willing to owe something to others.

A Hint for Christmas

The advantages of photography as a hobby are manifest to the visitor attending the exhibition of amateur photographs open to the public in the Youth's Companion Building, Boston. If the parents who are concerned about the character of their son's amusements would buy him a camera and encourage his enthusiasm for "taking pictures," they would be amply rewarded by the development of his taste and observation, as well as by the innocent pleasure afforded. The boy with a camera is always on the lookout for beautiful bits of scenery or for interesting types of human nature. He sees the

world through new eyes. His own doorway and the view from his windows take on a different aspect under the influence of the new interest. The cows in the hill pasture, the ducks on the pond, an expression on the baby's face, a turn of his sister's head or a graceful attitude appeal to him as never before. He has to make new acquaintance with the sun itself if he is to study hitherto unnoticed effects of light and shadow. Surely it is worth while for parents to provide such a source of amusement and education. We hope that some of those who saw the 5,000 prints on exhibition in Boston went away with the intention of putting a camera on their list of Christmas presents for the young folks.

"Fussy" Mistresses

Apropos to Mrs. Burrell's discussion of the servant girl problem in the issue of Oct. 21, a correspondent reports the comment of a capable, well-educated young woman who has served an apprenticeship as a domestic and is now "working housekeeper" for an elderly professional man. "People may talk as they will," she exclaimed, after reading the story, "the best of mistresses are inclined to be fussy. If one could work for another without risking the loss of her own individuality the case would be altered." This criticism seems to us just. Let any conscientious housekeeper ask herself if she has not often interfered needlessly with Bridget's way of accomplishing her work and the chances are that she will be obliged to plead guilty. Perhaps it is just this difference in management which accounts for the contrasting conditions in two households of our acquaintance. One mistress gives her maid a reasonable amount of liberty, caring most for the result of a given task, not the process of accomplishment. Her domestics not only stay with, but show a real devotion to their employer. Quite different is the case of another woman, who is always complaining that she can never keep a servant. Is it to be wondered at when she lays down all sorts of arbitrary rules and continually follows up the maid, insisting, "There is but one right way to do a thing and that is my way"?

The Unexpected Thanksgiving Guest

BY EMILY HUNTINGTON MILLER

Miss Abby laid her spectacles and paper on the candle-stand at her elbow and rocked gently back and forth in the gathering dusk. The plaintive little creak of her chair, the contented purr of the cat in her comfortable lap, the slow tick of the clock and a fine, shrill note from the kettle singing on the red-eyed stove only deepened the sense of quiet and repose. Miss Abby's meditations turned naturally to the unfinished article in her favorite paper, where a procession of people of more or less renown had answered the question, "For what am I thankful?" by enumerating individual blessings and deliverances. "Curious," said Miss Abby to the cat, "how keen we be to recognize the hand of Providence when it leads the way we call'dated to go. Don't seem to me, though, I should want to tell right out in a newspaper what I was most thankful for—it's a kind of a temptation to think up some-

thing you ought to give thanks for. If I should testify honest I should have to say it was because I'm going to Joanna's to have a regular Thanksgiving dinner like old times. There's a sight of difference between going to a dinner and having all you want to eat. There's things you can't measure up and put a name to that count in—being expected and being a part of things yourself. It's a good deal to say 'I shall not want,' but it helps you along to have more'n you want once in a while, so't you can say, 'My cup runneth over.'"

Miss Abby rocked and meditated, calling back from her pleasant past the ghosts of vanished delights. The gay riot of the days when the old farmhouse rang from attic to cellar with the children's frolics; the no less delightful reunions of young people beginning to feel the charm and mystery of untried life; the graver days, when one and another wandered away into new scenes, and here and there faces vanished beyond recall, down through the years that had left her alone at last, not sad or desponding, but with a homesick longing sometimes for her very own.

Nothing would have induced her to surrender her sturdy independence and become an adjunct of another household, but she counted it a special blessing that her cousin Joanna never forgot to make her a Thanksgiving guest and give her a hearty welcome that was comfortable to anticipate and pleasant to remember.

The clock told off its six strokes and Miss Abby promptly lighted her lamp and prepared her one silk gown for the festive occasion by putting some beautiful old lace in the neck and sleeves, an adornment by no means allowable on Sunday and far too "dressy" for the sewing society, yet ranking, in her estimation, with having more than you really wanted, as a distinct blessing.

"I s'pose," she reflected, spreading the sleeves over the front breadth to admire the effect of the frosty lace, "it would sound shaller to say I was thankful for that lace, but I do enjoy pretty things, whether it's folks, or posies, or clothes; and David makes mention of oil that was just poured on folkses heads to smell nice."

Thanksgiving morning found Miss Abby in her own special corner of the meeting house, ready to enjoy the sermon and sing with fervor

Father of mercy, God of love!
How rich thy bounties are.

There was only a faint sprinkle of snow, through which the brown leaves showed dry and crisp, and Miss Abby walked rapidly home with a glow at her heart, partly gratitude and partly expectation.

She could dress in fifteen minutes, and she had quite decided to sacrifice a couple of leaves from her rose geranium and pin them in her bosom in honor of Joanna's feast. But as she opened the gate a shapeless figure, wrapped in a gray shawl and crowned by a "punkin hood," rose up from her front porch.

"Well, Abby Dexter, if you ain't an angel from heaven," called out a voice between laughing and crying. "I'm about froze to death, and so put about I could bawl like a baby."

"Well, of all things, Creeshy Barrett!" said Miss Abby, fumbling stupidly for her key. "You do look frosted and no mistake; come right in to the fire. Here,

set down in this chair and put your feet in the oven while I open up the draf's. I declare, I never was more took back in my life than to find you settin' there."

The woman laughed hysterically, and pushed back the hood from her chilled face. "You see," she said, "it was this way. I ain't had, to say, a real Thanksgiving since I—since Jason moved out West"—

"Yes, I know," nodded Miss Abby, understanding that her old friend did not like to speak of the fact that Jason had bestowed his mother in the Old Ladies' Home before going away.

"And so when I found out that Moses Smith was coming over to East Haddam this forenoon I got him to fetch me along to Mirandy's. I hadn't time to send word, and I thought I'd s'prise the folks. True's you live, they'd all gone down to her folks—went yist'day, so a woman said. I thought she might have asked me in to warm, but she seemed to be going somewheres herself. There I was, with Moses gone, and didn't know a soul in town. I just set down on them back steps and cried, till all at once I thought about you. It's the greatest mercy you come home."

"Yes," said Miss Abby, her tender heart touched by the distress of her visitor, "and it's just providential that I—did." She barely escaped saying "that I didn't change my dress before I went to meeting," and hastened to cover her confusion by adding: "Now you take off your things, and we'll have a nice little dinner and a good talk over old times. Don't seem as if it could be forty years since you and me sung in the choir, does it Creeshy?"

"Seems more like a hundred to me. How snug you're fixed here, Abby. I s'pose these are your mother's things. My! how well I remember that clock and the settle. Ain't it good not to have folks round that don't belong to you?"

Miss Abby, who was putting away her bonnet with a very human pang of disappointment, stopped suddenly. She had never thought of her solitary state as a cause for gratitude, but she made a little offering of thanks that she didn't "live in an institution." She had also another mercy to which her heart turned with exultation. It had been her mother's superstition that one should always, on Thanksgiving, be prepared for an unexpected guest, and Miss Abby had loyally maintained the custom, providing, in spite of the prospective feast, a chicken, which "came in handy" for Sunday, and a mince pie that was on duty until Christmas. This year the provision had been sent from Joanna's bountiful stores, a good-natured concession to a harmless whim.

"The way to make folks happy," reasoned this wise woman, "is to give 'em what they want, and not what you think they'd better have"—hence the little dinner reposing under the whitest of towels on the pantry shelf.

Miss Abby tied on an apron and went back to her guest, radiant with love and compassion and serene in the knowledge of the resources at her command: chicken, mince pie, pound cake and cranberry jelly.

"I'll fetch up some turnips and potatoes and cook 'em while the chicken is gittin' het up, and we can have dinner inside of

an hour. Mebby you'd ought to have a cup of tea, though, to stay your stomach, Creeshy!"

"Massy sakes, no. I ain't been used to gorgin' between meals. You let me peel the turnips and help set the table, Abby. It'll seem proper good to be workin' round ag'in."

Peeling the homely vegetables with vigilant care for her best gown, recalling old memories with the willow-patterned plates and the thin old spoons, she was quite unconscious of the anxious glances that Miss Abby cast towards the window, and was only mildly curious when her hostess slipped out to intercept at the gate the small boy sent to inquire why Cousin Abby delayed her coming.

"An old friend!" speculated Joanna. "I wonder who it could be. Did she seem any way cast down, honey?"

"I don't think so," said the small boy, with his eyes on the turkey, "she looked real happy and—shiny."

That was what the unexpected guest thought when she said at dinner: "You don't appear to age much, Abby. I can just seem to see you way you used to look, standing up to sing in that purple-sprigged delaine. Remember that time when Eb Sharp was passing a letter he'd written to Lucy Levins, and let the notebook fall over the edge of the gallery on to Deacon Warner's head? My, wa'n't they scart when the deacon picked up the note and put it in his pocket! Lucy's had an awful hard life, and Eb Sharp turned out bad, they say. I guess you're the best off of any of us, Abby. You don't look as if you knew what lonesomeness was. A body wouldn't say it could be lonesome in a house full of folks, but I tell you 'tis so. The more there is of 'em the worse 'tis. Makes you feel as if you was livin' outdoors. You'd ought to be a thankful woman, Abby Dexter."

"I am," said Miss Abby, gently, recalling the days when Lucretia Barrett was thought to have won a prize from the hand of fortune in marrying the richest young man in the village.

Perhaps Creeshy herself may have been thinking of those days, for she sighed and shook her head despondingly, as if the mysteries of life were altogether beyond her solving.

"I s'pose you never knew what 'come of George Morrison?" she asked, suddenly, her sharp eyes fixed upon Miss Abby, who flushed uncomfortably at this inquisition into the romance of her youth, but answered very steadily: "Didn't you know he went to foreign parts? There was talk that he'd married a woman in Scotland and was well off and a good deal looked up to. He's livin' there yet, for all I know."

"If folks could know beforehand," said Creeshy, solemnly, "they'd be thankfuller sometimes for what they don't git than for what they do. Here's me having the best Thanksgiving I've seen this ten year, and all on account of a disappointment. I just about lost faith in Providence while I was settin' on your steps, and never once thought how Providence was arranging a surprise for me"—

"And for me," laughed Miss Abby, who could not quite explain all the features of her own surprise.

She was genuinely happy in her experience that it was blessed to bless; she

saw her own mercies in a clearer light and she had before her the intense satisfaction of proving to Joanna that her mother's superstition was justified—it was fortunate to be prepared on Thanksgiving for the unexpected guest.

Praise

Thou who sendest sun and rain,
Thou who spendest bliss and pain,
Good with bounteous hand bestowing,
Evil, for thy will allowing—
Though thy ways we cannot see,
All is just that comes from thee.

In the peace of hearts at rest,
In the child at mother's breast,
In the lives that now surround us,
In the deaths that sorely wound us,
Though we may not understand,
Father, we behold thy hand.

Hear the happy hymn we raise;
Take the love which is thy praise;
Give content in each condition;
Bend our hearts in sweet submission,
And thy trusting children prove
Worthy of the Father's love.

—Bayard Taylor.

The Secret of Zest

BY ANNA BARROWS

The spirit of each dish, and zest of all,
Is what ingenious cooks the relish call;
For though the market sends in loads of food,
They all are tasteless till that makes them good.

—King's Art of Cookery.

Though taste only is usually considered, food must appeal to all the senses in order best to fulfill its mission. Hearing may seem to have little connection, but is important in the preparation of food if not in its actual enjoyment. The cook with dull ears will not be able to distinguish the finer degrees in her work, since some processes are best indicated by sounds. A well-trained sense of touch also is of great value in the cook's domain. A "heavy hand" will make the choicest recipes go wrong. At the table is there not a positive delight experienced by contact with the elastic texture of good bread, the spongy cake, a glossy custard, or the tender steak? While the heavy loaf, the sodden potato and tough meat, before they reach our mouths, affect our appetites through our finger tips.

The sight of well-prepared food makes the mouth water in anticipation. Many a new compound wins its way to favor through an attractive garnish, and time-worn favorites gain a new lease of life through some pleasing disguise. Garnish may be carried to excess, but in the average household the danger lies in the other direction. Smell is so closely associated with taste that the two are practically inseparable. The old trick of blindfolding a person, covering his nose, and then giving him an opportunity to exercise nice discrimination in tasting different articles has proved that the two senses are almost one. The aroma of coffee is more enchanting than the beverage itself; the odor of the pineapple, the banana and many other fruits is never equaled by their taste.

Thus we see that the relish of food will be greatest when it appeals to all the senses rather than to taste alone. Moreover, the one who prepares the food should be alert to the finger tips, quick to recognize the rapid changes which can be distinguished only by that combination

of all senses—common sense. The senses need long education to attain full development, and what gives zest at one stage of life utterly fails at another. The rollicking boy living in the open air only needs to have his hunger appeased; everything tastes good. As he grows older and does his work in a confined atmosphere the service and æsthetic arrangement of the food become important to him, while the old man with dulled senses must have recourse to sharp condiments.

But, aside from these considerations, what is the secret of the flavor, the relish, the zest, whatever we choose to call it, in the dishes which have long been established favorites? And what is the reason that apparently identical foods, served in houses side by side, would never be recognized as coming from the same source? To answer these questions is a more complex matter than is commonly supposed, and is quite beyond the scope of this paper. It might involve all the laws of natural science and of religion. Habit and association have much to do with the estimate placed upon foods and their combinations and the relish with which old or new dishes are received. Because we have been accustomed to this for years, or because Mrs. Brown, a notch above us in the social scale, commends that, is all the indorsement needed for either, and we eat them with great gusto.

Food must be selected carefully, that it need not be used before or after its best estate. Fresh air, pure water and the proper degree of temperature are more important in producing good results than people are willing to think. A well-aired dining-room is essential, but who thinks about the air the food absorbs in the kitchen? Greasy dishwater may be responsible for many ill flavors. Note the difference in coffee made in a half-washed pot and in one that is absolutely clean. The flavor of the baked beans depends upon a high degree of heat, long applied, but the oyster would be ruined by such treatment. Minor details are not to be ignored. If a speck of nutmeg imparts flavor, so a bit of scorched milk on the saucepan will be made known in the sauce or the soup. There is a legend of a housekeeper who daily said to each handmaiden who was preparing food, "Put plenty of love in today," believing that the spirit in which each dish was mixed influenced its relish afterward.

Perhaps the most valuable yet most abused way of obtaining relish is by bringing together substances which present sharp contrasts. Sugar on acid fruits, lemon juice in the sauce for fish, crisp crumbs outside the creamy croquette, illustrate this tendency to intensify effects by contrast. But let us beware lest we reduce everything to a dead level by carrying this idea too far.

The unexpected may be used to supply relish, to spur a flagging appetite. This gives the home table an advantage over the boarding house, with its routine, or hotel, which offers everything at once. Little zest is left to the man or woman who has determined that only certain foods can be eaten, and that those must be had at set times. After all, as an old writer has told us, "the chief pleasure in eating does not consist in costly seasoning or exquisite flavor, but in yourself."

Friendship Underlying Kinship

BY ANNIE ISABEL WILLIS

It is a solemn thought that underneath all relationship that holds and lasts must lie the element of friendship. Now a friend we can choose, a relative we cannot. If certain relatives are also our friends and congenial companions, we seek them out and retain them above all others of our kin. There is no sense or logic in liking or loving people solely because they are related to us. In fact, many people know by experience how hard a task that is. We may give, and many times we ought to give, them our regard and service, but our hearts and our best companionship are not to be so lightly handed about.

Families whose members are relatives but not friends may be seen every day. Why is it that sisters are not each other's dearest friends? Generally, alas! they are not, and the reason is that they are not congenial enough. They did not seek or choose each other as companions, as they can choose outsiders. They do not complement each other's natures; their ideas and opinions are diametrically opposed.

Why are not our sons and daughters giving us their confidence? Why can they often talk more freely upon the deep things of life with friends outside the family circle? Just because we never thought, while living with and training up these young lives, of that element of friendship. We made a space between, and fancied ourselves on the more important side because, forsooth, we were older! "I am your parent. There is a difference between us. I cannot, therefore, make a chum of you." That is the average parent's attitude, and then we wonder that our children do not come to us first with their confidences! Why should they? They have need of a sympathetic friend, and they know one cannot be found in the parent, because of that attitude of superiority which prevents their standing on the same level. Sympathy—O, yes, that is the mother's chief characteristic. We give it to our children if they have hurt themselves or are planning a new venture of any kind, but it does not hold out long enough to share the good times and the great joys as well as the suffering. We are fearful lest the mother or the father may lose a little of their dignity!

The only relationship we can choose for ourselves is that of husband and wife. But the basis of true married life is the friendship of the two. They ought to be friends first, last and always. In choosing each other there ought to be the thought of companionship. Can we always be companions and comrades? Are we congenial enough to be sure we shall not tire of each other's society after the novelty of being always together has worn away? The happiest marriages are those that have preserved inviolate that friendship under the strain of the cares, sorrows and joys of the married life.

The Buffalo Women's Educational and Industrial Union recently dedicated its new building, and it is announced with pride that it is free from debt. The Buffalo union devotes its energies largely to domestic training, of which the kitchen-garden teaching of children is an important part.

Closet and Altar

Pray, till prayer makes you forget your own wish and leave it or merge it into the will of God.

Hast thou not seen how all in the heavens and in the earth uttereth the praise of God—the very birds, as they spread their wings? Every creature knoweth its prayer and its praise. He will guide to himself him who turneth to him, those who believe and whose hearts rest securely on the thought of God. What! Shall not men's hearts repose in the thought of God?—*Koran.*

A psalm which cultivates the spirit of gratitude is a psalm which we ought often to read. If we were more grateful both our joy and our strength would be increased. Gratitude is born in hearts which take the time to count up past mercies. If we cannot sing about them, we can at least think about them. Thinking about them is a means of grace. Meditating on God's dealings with us begets in us a spirit of humility. It leads us to magnify the pronoun "Thou," and cultivates a feeling of dependence and trustfulness which is a fountain of joy and strength. . . . Not only happy but strong is the man who, in the midst of prosperity, can look Godward and say, "Thou hast girded me."—*C. E. Jefferson.*

Such as have not gold to bring thee,

They bring thanks—thy grateful sons;

Such as have no song to sing thee,

Live thy praise—thy silent ones.

—*Jean Ingelow.*

Lord, with glowing heart I'd praise thee

For the bliss thy love bestows;

For the pardoning grace that saves me,

And the peace that from it flows.

Let thy grace, my soul's chief treasure,

Love's pure flame within me raise;

And since words can never measure,

Let my life show forth thy praise.

—*Francis Scott Key.*

Few things in this world are easier to slip into than the habit of thanklessness. . . . Don't divide life up; trust God for all of it. Religious gratitude ought to be profound in a scientific age, for it opens up possibilities of acknowledgments previously unknown.—*Rev. W. H. Harwood.*

Giver of all good, the harvest is thine and is thy gift to the children of men. Thou makest the corn to grow and the valleys to sing because of abundance. Thou openest thine hand and satisfiest the desire of every living thing. Thou hast spread our table morning, noon and night; thou hast been round about our dwelling place as a defense and hast given thine angels charge concerning our life. May we take all thy bounties with grateful hearts and sing aloud of the goodness of God. Thou art alike in giving and withholding. When the harvest is scanty may we be kept from complaining; and when it is plentiful and well-gathered may we be kept from forgetfulness of the Lord of the harvest. Teach us the good husbandry of the heart, so that thy precious word may bring forth fruit, and that we, having the conditions of spiritual readiness to receive the water of life, may thereby be refreshed and nourished and fitted at last for the life eternal, through Jesus Christ our Lord. Amen.

How to Walk

FROM A PHYSICIAN'S STANDPOINT

With the advent of the bicycle many forms of exercise have been neglected, perhaps none more so than walking. In these clear, cool fall days this is a matter of no little importance. We would not make a plea against wheeling, for we believe in it and realize its great influence for good health. But there are many places where a wheel cannot go, and there are certain benefits which it cannot give.

How, then, may we get the greatest amount of good from a walk? First, walk erectly. This does not mean with eyes fixed on the stars, nor with shoulders thrown far back of the line of the hips, nor with arms held rigidly at the sides. Neither does it allow eyes fixed on the ground, shoulders bent forward or a gait that is a constant beginning to fall, which does not become a fall only because the other foot and leg get in the way and prevent it. "Always feel the collar on the back of your neck" is a good rule, but has a tendency to throw the chin up too much. A better one is to "press up with the top of your head as if a weight were being carried there." If you thus stand or walk, very little attention will be needed to keep shoulders back or eyes up.

Especially will this be so if you make use of your opportunities while walking to strengthen and develop your lungs. Take in a breath as deep and full as possible. Take in one as slowly as possible, measuring time by the number of steps. Let out a breath as slowly as possible. Repeat one or the other of these exercises from time to time. Your chest will grow larger, shoulders straighten, color improve and eyes will be brighter, for God's own germicide, renovator and revivifier, fresh air, will be able to do its blessed work.

But what about legs and feet? Is there a proper way to use them? Yes, assuredly. The effort to be erect will assist in giving the right emphasis to the ball of the foot and produce what is known as a "springy step." Many a person can walk but a short distance without great weariness because the emphasis is put on the heel. A jar is thus started along the long supports directly to the spine and head. This is one reason why people ride a bicycle with so much more comfort than they walk. The pedal is under the ball of the foot and jars are broken by the arch of the foot.

Another fact, and one not so generally recognized, is the importance of keeping the feet nearly parallel in walking. There is a tendency to have the toes diverge. Shoes assist this tendency and many drill masters and gymnastic teachers urge it. When standing the divergence does give much greater firmness and stability, but this is not true in walking. Barefooted peoples walk with feet parallel. The result is a development of the anterior muscles of the foot and a marked strengthening of the ankles. We are not a barefooted people, and it may not be natural for us to walk with feet exactly parallel. But with suitable shoes the divergence may be made less and the ease in walking correspondingly increased.

This brings us to the question of shoes. Much study has been given to this subject

in recent years by medical experts. We can only summarize here. The inside edge should be nearly straight, the width just back of the toes sufficient, the shank broad and stiff, the sole firm but not clumsy and the upper flexible and well fitted. Such a shoe worn on feet that are nearly parallel when walking and by a person with erect carriage will not be "worn down" at the heel nor on either side. A man or woman so shod and so walking will be refreshed in mind and body.

R. W. H.

Waymarks for Women

The services of a competent woman physician, Dr. Frieda Lippert, have been secured for the new girls' high school of New York. She will teach physiology and give attention to the physical needs of the young women. It would be a distinct gain if all our public school children could be placed under the immediate oversight of a physician.

Sir Walter Besant has a new scheme, known as the Women's Labor Bureau, which it is hoped will help women in the various branches of professional work to secure employment, and will protect them by keeping up the price of such work. The plans for the new bureau include a head office in London and branch societies, having paid secretaries in smaller towns.

The recent annual convention of the Association of Collegiate Alumnae at Detroit calls attention to the work of this organization. Over 2,000 women are now on its membership list. While the promotion of fellowships is an important object, the society's efforts are not confined to this work. The Boston branch is devoting itself this winter to domestic service investigation.

Miss Maud Gonne, a young woman who has devoted her fortune and talents to the cause of Ireland, has come to this country for the purpose of awakening interest in the centennial celebration of the rebellion of 1798 to be held next year in Ireland. Miss Gonne is proprietor and editor of an Irish patriotic paper published in Paris, and has done so much for her native land that she is called "the Irish Joan of Arc."

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

103. LITTLE RIDDLES

I.

A thing I am from which each day
A man of thoughtful mind
May take a part or all away,
And leave no less behind.

II.

What over and over again we lose,
And yet can keep if we but choose;
The oftener it's lost the more it shows,
The more it is kept the better it grows.

III.

What many people love to find,
And yet does not enrich mankind.

E. E. C.

104. AN ARMY-WORM'S TRIP

An army of army-worms had just reached a river that was to be crossed on a log fifty feet long. The leader dispatched a herald to the rear encouraging all to continue at a uniform rate—no hurrying, no loitering—as they were about to make a dangerous crossing. The herald swiftly crawled over the backs of the whole line of march, which was 150 feet in length, and returned to the front just as the last worm had crossed the bridge. How far did the herald have to travel?

F. L. S.

105. TRANSPOSITION

With FIRST of SECOND furs for freight,
A man named THREE did emigrate
From FOUR or FIVE. (What's in a name
When different spellings mean the same?)
A single man, he efforts made
By marrying there to boom his trade;
But when SIX daughter would not mate,
His life in SEVEN isle grew EIGHT.

H. L. B.

106. CHARADE

FIRST is what David found in Jonathan.
SECOND is unsteady, fast and often full, yet
most respectable, I do assure you. WHOLE
is something that sweetens with age, that even
when strong cannot be neglected, that can be
broken but never replaced, that has the two
dimensions of length and depth, and that it is
impossible for one person to possess alone.

F. W. DANIELSON.

107. DECAPITATION

For him who failure fair would shun
In business or society,
To always TWO with perfect ONE
Is more than great ability.
For what is talent without PRIME?
A glorious thing the world scarce heeds—
The passions of the passing time
ONE seizes, and succeeds.

E. E. C.

ANSWERS

98. Leg-end.

99. The area of the dam was nine times the area of the bottom of the pail, and therefore the dam was one-ninth the height of the pail, or one and a half inches.

100. 1. "How tender is thy hand," Dr. Thomas Hastings. 2. "Come, sound his praise abroad," Isaac Watts. 3. "O thou whom we adore," C. Wesley. 4. "With joy we lift our eyes," Thomas Jer-vis. 5. "Awake and sing the song," William Hammond. 6. "Come unto me, ye weary," W. C. Dix. 7. "To thee, my God and Saviour," Thomas Haweis. 8. "There is a blessed home," Henry W. Baker. 9. "Glory to God on high," James Allen. 10. "Almighty Spirit, now behold," Pratt's Coll. 11. "Sing to the Lord Jehovah's name," I. Watts. 12. "Let us awake our joys," William Kingsbury.

101. 1. Package, luggage, baggage, pilgrimage. 2. Steerage. 3. Foliage, fruitage, vintage. 4. Language. 5. Courage. 6. Pillage. 7. Peerage. 8. Damage. 9. Parentage. 10. Dotage. 11. Appendage. 12. Bondage. 13. Pottage. 14. Marriage. 15. Postage. 16. Suffrage. 17. Mucilage. 18. Disengage. 19. Adage. 20. Beverage. 21. Drainage, sewerage, garbage. 22. Plumage. 23. Personage. 24. Parsonage, pastorage. 25. Coinage. 26. Cartage, carriage, equipage. 27. Cribbage. 28. Passage, portage, wreckage. 29. Manage. 30. Hermitage. 31. Percentage. 32. Cabbage. 33. Forage. 34. Message. 35. Ravage, outrage. 36. Visage. 37. Umbrage. 38. Savage. 39. Pre-sage. 40. Stoppage.

102. Mother.

An excellent solution of tangle 60 from E. S. Hosmer, Bristol, Ct., is acknowledged and is omitted with much regret.

Readers are still working with much interest upon tangle 78. A. S. B., Kingston, Mass., and L. W. Bisbee, Melrose, Mass., contend that 94 tables is the correct solution, claiming, with H. H., that C. A. Porter is in error. Mr. Bisbee points out that in at least two spaces the corners of tables by Mr. Porter's arrangement would be nearer together than two feet. This may be seen in the fourth row from the bottom. F. E. Cotton, Woburn, Mass., finds that 93 cannot be the largest number in any case, but—and here we would ask a revision of our correspondent's calculation—that Nillor's 12 square feet of unfilled space should be 70 square feet. Our own result confirms Nillor's figures as to unfilled space, although the defects in Mr. Porter's diagram, in the fourth and fifth lines from the bottom, are evident. This is the arrangement by which A. S. B. and L. W. Bisbee get 94 tables, C being a table running crosswise of the room and L one running lengthwise:

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C C C C C C C C L L L
C C C C C C C C L L L
C C C C C C C C L L L
C C C C C C C C L L L
L L L L L L L L L L L
L L L C C C C C C C C
L L L C C C C C C C C
L L C C C C C C C C C
L L C C C C C C C C C

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The Conversation Corner

THE notes of my trip "off somewhere" in the last Corner left me in the Congressional Library at Washington, under the escort of a kind Cornerer. But four o'clock came before half of the wonders and beauties of the place could be seen, and the next morning I was on my way southward through "gle Virginny." We were soon in the region of the Civil War. We crossed an insignificant looking creek—that was Bull Run. The names of the stations sounded strangely familiar—Manassas, Warrenton Junction, Brandy Station, Culpeper C. H. (the "C. H." could be seen a little to the right), Rapidan, Orange C. H., etc. If any of your fathers or grandfathers were in the Army of the Potomac, ask them about these names! In fact, an "old veteran" on board pointed out with enthusiasm the place of his encampment or his march.

My only stopping-place in the Old Dominion was at Charlottesville. I wished to stop there for two reasons—to see the University of Virginia and the famous home of its founder, Thomas Jefferson. There was a third consideration, although so faint that I dared not give it much weight. I remembered that among our first correspondents, at the beginning of the Corner ten years ago, was a boy who wrote me from that town. He was only eight years old, and his letter was almost undecipherable; he must have written with a stick, or a stub-pen—which is about the same thing. But he asked most intelligent questions—as to chameleons and salamanders. I have often wondered what had become of the boy, having never heard from him since. He was perhaps only a temporary resident there; however, I would inquire.

I *did* inquire of the professor to whom I had a card of introduction from a gentleman in Washington. He replied that that little boy was a member of the Senior Class in the university! The professor's wife kindly sent a black boy and a white horse to carry me to "Oakhurst," the boy's home. Meeting a young man near the place, I found by a few ??? that he was the little Corner correspondent of 1887 and, in the home, that his parents were originally from New Hampshire; also of what Dartmouth class the father was a graduate and what Massachusetts academy the mother attended! (The boy's middle name recalled a fine old ministerial family of New England, and it was easy to guess that he was a cousin of the member near Boston—*Saugus*, was it?—who sent a fossil fern to the Cabinet last year.)

Of course the Corner collegian drove me to Monticello, four miles away on a commanding eminence. There was the estate and mansion occupied for over half a century by Thomas Jefferson, and still remaining much as he left it. It is now owned by a wealthy Jewish gentleman from New York city, who has changed his name to *Jefferson Levy*, and who, at great expense, keeps it in fine condition. As Mr. Jefferson resided abroad for several years as minister plenipotentiary of the young republic both to England and to France, he was very fond of foreign names and things. The name

of his location, "Little Mountain," he turned into Italian, *Monticello*. My companion pointed out another eminence, on which is situated an academy, called *Pantops*. A magazine article by Frank Stockton says this is a corruption of *Pan Optimus*, but my driver said it was from two Greek words which he gave, meaning *all-seeing*—indicating the wide view—and, as he is a member of the University of Virginia and ought to know, no doubt he is right!

The view from Jefferson's Little Mountain is certainly "pantoptical," stretch-



MONTICELLO—WEST FRONT

ing away to the Blue Ridge and the Alleghanies, and taking in mountains and forests beyond the James and the Potomac. On this slightly spot stands the great mansion, which in its time was doubtless the finest in the country—a combination of Greek porticoes, the dome of the Pantheon and an Italian villa. In front and rear are broad and beautiful lawns, shaded by trees planted by Jefferson's hands. At one side of the west lawn stands a plain building, which the Negro boy who accompanied us said was Mr. Jefferson's office, from the back window of which the tradition is that he daily watched with his telescope the building of the University in the distant village. My companion added the story that at one time he discovered the workmen filling in with mortar what should be solid brick, and thereupon mounted



JEFFERSON'S OFFICE

his favorite horse, "Eagle," and galloped off to town to surprise them with his discovery. They must have thought him "old Pantops"! I took a snap-shot of this office for you. It is not quite "on the square," but it was the best possible view the position of the sun and the lay of the land would permit. I took also the west front. The window you see at the right is of Jefferson's bedroom, where he died. A rosebush in beautiful bloom stands before it.

The thing which interested me most at Monticello was the constant evidence of the remarkable ingenuity of its owner. With all his learning and statesmanship, he was an exceedingly practical man;

with all his foreign architecture and imported works of art, everything, however elaborate, was arranged for convenience. Covered passages led from the house to the long row of low rooms occupied by his 150 slaves. On the ceiling of the east (or front) portico was a dial plate, with the points of the compass upon it. This was connected with the weather vane on the roof above, so that he could tell the direction of the wind without going out of doors. Over the great glass door in this portico was a large clock, with another face showing itself in the hall within: It was an eight-day clock, with cannon balls for weights going into the cellar. Every morning one of the balls touched a plate, which exposed the name of the day.

He constructed his writing tables so that he could raise or lower them at his pleasure, or turn them into standing desks: He had revolving tables for his books, and many such things which we think of as modern conveniences. He invented a plow, a threshing machine, and had a factory where his slaves manufactured nails under his direction. (I saw the remains of the forge and have two of the spikes!) Something of his genius evidently remains on the place, for the black boy showed me a tunnel, looking very much like a sewer, through which he said Jefferson escaped when the soldiers (Tarleton's) tried to capture him in 1781. He *did* escape, and a faithful slave, named *Martin*, hid his valuable papers under the floor, and was shut up there with them three days—but I think the tunnel story the boy or his predecessors invented!

When Jefferson was a boy, he had an intimate friend with whom he used to study under a favorite oak on the slope of Monticello; they then promised that whichever died first, the other should have him buried under that tree. His friend soon died and was buried there, and there too under the oak now lies Jefferson, with this epitaph on his monument, prepared by himself:

Here was buried Thomas Jefferson, Author of the Declaration of American Independence, of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia.

The date of his death below—July 4, 1826—reminds me to call your attention to what is perhaps the most singular coincidence in all the dates of history. Thomas Jefferson and John Adams, connected in the founding of the Republic and each its president, died within a few hours of each other on the fiftieth anniversary of the signing of the Declaration which they had prepared. These notes may lead you to read some short biography of this man—say, that in the "American Statesmen" series.

P. S. Other notes and cuts connected with Jefferson and his home are crowded out and will appear later. But next week I expect to have some notice of our dear Corner boy in Labrador, *Gabriel Pomiuk*, the sad news of whose sudden death some of you have already heard. My month's absence from home will explain why many Corner letters remain unanswered.

Mr. Martin

THE SUNDAY SCHOOL

LESSON FOR NOV. 28

1 Pet 4: 1-8

Salutary Warnings

BY REV. A. E. DUNNING, D. D.

The continuity of the lessons is here broken for a Sunday in order to satisfy the demand for a quarterly topic that includes the subject of temperance. But this passage is also properly a corollary of the last lesson, which held up before us the Christian soldier and his enemies. It sets the Christian in contrast with the sinful world, and tells him how and why he should resist temptation. Let us look at it as the loving message of an aged apostle whom Jesus held, I believe, as the dearest friend of them all. His struggles against the evil in his nature had been fiercer than any of the others had experienced. His sins had been more glaring and his devotion to Christ more passionate than theirs. It was Peter who knew so little of his strength that he trusted himself to walk on the water to come to Christ, and would have sunk but for the handclasp of his Lord. It was he who had renounced his loyalty to his Master in the hour of his great need at the taunt of a servant maid, and who, after the resurrection, first recognized the voice of him he had wronged and threw himself into the lake to get before the others and be assured of forgiveness. He knew how safe it was to throw himself at the feet of that Friend who had taught him to forgive unto seventy times seven. Near the end of his life, far away in old Babylon, with John Mark as his companion, he sent his message by Sylvanus to the Christians in Asia Minor, whom he would never see again on earth. The section of his letter now before us points out to them:

1. The new life in Christ [vs. 1, 2]. Their Saviour had been tempted as they were being tempted, and for their sakes. He had conquered fleshly appetites without ever having yielded to them. He had suffered in doing it, even to the agony in Gethsemane and the shameful death on the cross. Peter had seen his struggles, had learned by long experience with the memory of his Lord in mind something of their meaning. Love, gratitude, faith in the risen Jesus had driven out evil passion by the passion for his Redeemer. You, too, love Jesus, he would say. Make his disposition yours. He suffered without yielding to temptation. You have yielded, but you follow him. Then stop sinning. You have accepted his sacrifice to take away your past guilt. He has made you at peace with God. Be honest with yourself, then, and deny to yourself every indulgence which would make your life unlike his. Paul put like counsel into these words: "Overthrow not for meat's sake the work of God." Commit that sentence to memory. Let not love for food or wine or any bodily pleasure mar the new life you live in Christ.

2. The old life in sin [v. 3]. In contrast with "the will of God," Peter put "the will of the Gentiles." They had known what it was to be bound by the fashions of worldly and wicked men; by immoral deeds which awakened disgust in their renewed nature; by drinking habits which became revelings and carousings; by customs which make manly men blush. The Christian cannot be in the presence of those things without kindling again the old life in him which he has renounced. Sir Thomas Browne says: "We are all a composition of man and beast, wherein we must endeavor to hold the reign of man above the beast and to make sense sit at the feet of reason." That beast in us, that gross sense, is easily roused. No wise man will needlessly put himself in companionships which stir it into life. Nothing more quickly wakens it than intoxicating drink. Let alone, therefore, that wine which sparkles in the cup and goes down rightly, but which at the last bites like a serpent [Prov. 23: 32]. Do this because you have armed yourself with the mind of Christ.

3. The judgment of Christians by ungodly men [vs. 4, 5]. They think it strange, Peter says, that you don't enjoy what to them are good things. They excite their brains with liquor, they waken every lustful appetite and satisfy it. Why should not you? Do you set yourself up to be better than they? They speak evil of you. Don't be influenced by that to do evil. They, and you, will stand before him who is ready to judge the living and the dead. Fear his judgment, not theirs.

The better sense of men approves the divine judgment, whether or not they acknowledge it. Every affirmation of that better sense helps men toward God. Every denial of it thrusts some souls downward. Last autumn the Detroit bankers entertained the Bankers' Association of Michigan and furnished wine at the banquet. The daily papers refused to print any criticisms of their action. A little later the Louisville bankers entertained the association of their State and furnished no wine. Their guests adopted a resolution thanking them for leaving wine off the tables, and the newspapers heralded it widely. When men have the courage to stand for the right, there are many to admire them. But even if there were none, the Christian ought to be sustained by the approval of the Judge of all.

4. The purpose of the gospel [v. 6]. It was preached, Peter said, even to generations who died before Christ came. Paul said it was in the Old Testament. "The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel before unto Abraham." It has always been preached, wherever men have said to the tried and tempted, Do right and God will help you. If they respond to that counsel, they are still judged according to men in the flesh; that is, they suffer from temptation, and when they yield to it, pain, sickness, loss and even death follow; but so far as they resist it, they live according to God in the Spirit. Those who arm themselves with the mind of Christ have entered into that new life. For that purpose the gospel is preached.

5. A reason for holy living [v. 7]. Life is very brief. All present conditions are swiftly passing away. Peter seems to have believed the end of the world was near. It is near, so far as we are concerned with it. For that reason, he said, do not live carelessly the life which may end at any moment. Would a man drink and carouse on the last night of his life? That word, "watch," in the classic sense meant, "be temperate," especially in respect to wine. Peter used it in the broader meaning of living circumspectly, looking on every side to guard against sin; but it includes the counsel to abstinence, and constant prayer to maintain it.

6. The Christian spirit toward others [v. 8]. Peter cautioned the brethren not to judge one another harshly. I think he meant to say to them, Don't be eager publicly to condemn those who fail, in your judgment, to live according to your standard. If you suppose a fellow-Christian drinks wine, is found in associations which you would not enter, don't point him out to the world as a hypocrite. If you must see such things, look with fervent love toward those who do them; and be sure of what you see before you speak at all. Love doth not expose, but "covereth a multitude of sins." Temperance in the thoughts and in the tongue is as important in living the Christly life as temperance in respect to wine.

The Church Prayer Meeting

Topic, Nov. 21-27. Thanksgiving for Common Mercies. Ps. 107: 1-22; 34; 37: 16-31.

Daily provision: common pleasures; social opportunities; spiritual provision.

[See prayer meeting editorial.]

Today looks back on yesterday.
Life's yesterday, the waiting time, the dawn,
And reads a meaning into it unknown
When it was with us.

—Jean Ingelow.

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LITERATURE

BOOK REVIEWS

NIPPUR

The second volume of Dr. J. P. Peters's handsome work, relating to exploration and adventure on the Euphrates, is out, and our readers will readily recall its predecessor, which appeared last spring. The present volume carries on the narrative of his picturesque and rewarding experiences during the years 1889-1890. The narrative in general character resembles that in the earlier volume, describing the journey of the author and his party, the hindrances of all sorts encountered from the Turkish authorities and the ignorance, hostility and superstition of the native populations, the excavations and their fruits, and the outcome of Dr. Peters's work in the further labors, urged and approved by him, of Mr. J. H. Haynes. The work possesses intense interest and not merely for archaeologists. It is a spirited record of travel and adventure in an unfrequented part of the world, and any reader must appreciate the larger part of it highly. But, of course, it has peculiar interest and surpassing value for the archaeologist, relating, as it does, to the unearthing of traces, considerable and well preserved, of some of the earliest structures known to man, not to speak of innumerable and diversified relics of antiquity, many of which possess large significance, and a considerable portion of which have been permitted to come to the United States.

The site of Nippur was identified by Sir Henry Rawlinson and Sir H. A. Layard more than forty years ago, but it never had been excavated until the University of Pennsylvania sent out Dr. Peters in 1888. Nippur must have been an important city before Babylon and Nineveh attained their prominence, and researches among its ruins have afforded much information about those early days. Indeed, inasmuch as only a small portion of the site of Nippur has yet been examined thoroughly, it is probable that additional and equally valuable results are to be attained in the future. The indifference of the Turkish powers upon the subject of archaeology has prevented the world hitherto from gaining much of the benefit which will come from scholarly research into its treasures of this character, but it is also true that whatever thus awaits the investigation of scholars is likely to be preserved untouched until some enlightened power obtains control of the region where they are situated. The natives do some plundering, but seldom go deep enough under the surface of the ground to discover those remains which are of most interest and importance to students of the subject.

The amount of distinctively literary and historical material brought to view by Dr. Peters's predecessors in the general region of Babylonia he states to have been comparatively small. Yet much light has been thrown on the early history of art and the antiquity of civilization, and many documents have been discovered of the first importance in revealing the ancient religion of the country and many of the details of its everyday life. In view of these facts, Dr. Peters was convinced that the excavation of the site of one of the great temples would reveal the construction of the temple and the nature of the worship therein offered, and that many records bearing upon the external history of the country would be discovered as well as mythological and religious documents, possibly even a temple library, which would enlarge the sum of previous knowledge. The temple of Bel, at Nippur, therefore, was selected by him, a temple which he regards as perhaps the oldest known to exist. It is his conviction that the earliest buildings on the site probably were erected before 5000, B. C., perhaps even earlier than 6000, B. C., but to determine their exact date or even their nature is impossible.

But whether the temple, the ruins of which

he examined, were the earliest to be built or only a subsequent edifice, it certainly is very old and of great interest. In addition to the strictly religious structure, many traces of buildings used for commercial and other purposes were found, and the accuracy of such inscriptions as are late enough in date to be compared with existing records, for example some of the Babylonian, implies the probably equal accuracy of the earlier ones. Thousands of tablets were found, for example, mostly made of unbaked clay and inscribed, which are largely business and official records, but they also include letters, chronological lists, historical fragments, astronomical and religious texts, inventories, tax lists, plans of estates, etc.

In view of the fact that Babylonia is one of the regions in which civilization and culture had their origin, these discoveries possess a special value easily appreciable. There can be no question that not later than 5000 B. C., possibly even earlier, the occupants of Babylonia were sufficiently advanced in civilization to build houses and found cities, to make pottery and to carry on most of the industries of settled and civilized life. It is a fair inference that the civilization which they illustrated prevailed throughout a considerable part of Western Asia, to say the least. The disappearance of most of the traces of it except such as are found in ruins is a significant fact. The literature of archaeology has received a most valuable addition in this elaborate work, and its abundant and excellent illustrations increase largely both its interest and usefulness. Dr. Peters is entitled to the thanks of the world both for his pertinacity and thoroughness as an explorer, and for the skill with which he has described his experiences in this work. [G. P. Putnam's Sons. \$2.50.]

RELIGIOUS

Another endeavor to explain the inexplicable by unfolding the rationale of the deity of Jesus Christ has been made by Mr. C. H. Mann in his little book, *The Christ of God* [G. P. Putnam's Sons. \$1.00]. That the subject is too vast for a human comprehension is no reason why we should not desire and endeavor to comprehend it as fully and accurately as possible, and Mr. Mann has made an attempt which is reverent, thoughtful, spiritually stimulating and eminently praiseworthy. Jesus Christ, he holds, is the reflection of God, which we behold somewhat in the same way spiritually as that in which the image of a material object is impressed upon the retina of the physical eye. The author's views in general are not specially novel, but they are put in a somewhat fresh and suggestive manner, and the devoutly minded reader will find them stimulating alike to the intellect and to the heart. Jesus is the central figure of the book, Jesus the symbol of God as a personal being and an infinite force, a loving Creator, Father, Saviour—in a word, to use the author's own summary, "God as finitised in man and God the infinite are united into one."

The third series of *Oxford House Papers* [Longmans, Green & Co. 75 cents] contains articles on the Athanasian Creed, by Canon Charles Gore, who has just visited this country; Church and State, by Dr. Mandell Creighton, Bishop of London; What Do We Mean by the National Church? by H. O. Wakeman; Suicide, by H. H. Henson; The Old Testament an Essential Part of the Revelation of God, by Dr. Walter Locke; The Canon of the New Testament, by Canon Sanday; and Undenominational Religious Instruction, by Prin. G. W. Gent, all members of the University of Oxford. These are able and rather striking papers, and one or two of them have considerable special significance. Dr. Creighton and Mr. Wakeman bring out views of the state and the church in their mutual relation which serve to show how things appear from the point of view of members of the English Established Church. The answer of Mr. Wake-

man to his question is one of the most skillful and plausible which we have met, i. e., that a national church is not necessarily a religious organization which has received legal recognition from the state, but it is the Catholic—not necessarily the Roman Catholic—Church within the state, adapting itself to the national characteristics and seeking to turn the national character into the way of truth. The trouble with this definition is its vagueness. The writer nevertheless offers an interesting and profitable discussion. The contribution of Principal Gent on undenominational religious instruction also is well worth reading. It is a plain-spoken condemnation of such instruction. Its position we believe to be mistaken, but it is well written. The other papers are valuable but less striking.

Messrs. Macmillan & Co. have issued in a neat and substantial form the *First Four Books of the Bible* [\$1.50], in the Authorized Version, published with the usual arrangement of paragraphs remodeled and with the numbering omitted, so that it resembles an ordinary modern book in appearance, the paragraphs being arranged according to the sense instead of arbitrarily. Some corrections have been made in spelling, ancient forms being dropped and modern forms of the same word substituted for them. For example, "braided" is substituted for "broided," and "endowed" for "endued," and some alterations in punctuation occur. The Authorized Version, in spite of the excellences of the Revised Version, undoubtedly will continue to retain its firm hold upon the popular favor for many years to come, and such an edition of it as this will increase its interest for many by treating it according to the ordinary laws which govern the issue of other books. There is no justification for the breaking up of the narrative into the short verses with which we always have been familiar, and the narrative has more the appearance of a story and even more of connected interest in the form here chosen. The work is that of Mr. J. M. Mackrill, and in a scholarly introduction he describes his purpose and his method.

Some years ago Prof. A. F. Mitchell wrote a volume, *The Westminster Assembly, Its History and Standards* [Presbyterian Board of Pub. \$2.00]. It included the Baird Lectures for 1882 and gave a succinct account of English Presbyterianism down to the time of the meeting of the Westminster Assembly, and described the history of that famous gathering and its results from the point of view of a sturdy sympathy with the Puritan or Low Church school. The volume was at once accepted as possessing lasting importance, and a second edition, revised by the author himself, is now offered. It will always be useful for purposes of reference.—Prin. H. C. G. Moule has added to his many previous works a volume called *Philippian Studies* [A. C. Armstrong & Co. \$1.50]. It is a running comment upon the epistle, opening up its meaning, gathering its collateral suggestions and especially enforcing its direct teaching. If there be in it something more of the obvious than is necessary, it is equally true that every writer must do his work in his own way, and that the real scholarship and piety of its writer render the book vitally helpful.

Those who are looking for a text-book for elementary and academic schools, or elsewhere, on the subject of morals would do well to examine Dr. S. G. Hillyer's *Manual of Bible Morality* [B. F. Johnson Pub. Co. 60 cents]. It is based upon the Ten Commandments and so much of related material as is important, and is arranged in an orderly and logical manner. It is written clearly and is alike comprehensive and compact, and its teachings are wholesome and worthy of careful heed.—A new book of hymns and tunes, intended primarily for Y. M. C. A. work, but adapted for use in many kindred fields, is *Praise Songs* [Maynard, Merrill & Co. 60 cents], compiled by A. H. Dadmun. Dr. C. C. Hall has furnished the introduction, and, he

being an excellent authority on the subject, indorses it as an admirable volume, in all respects well suited for its work. This judgment we indorse and take pleasure in commending the book. It is neatly and tastefully issued.

The special feature of the *Oxford Self Pronouncing Bible* [Henry Frowde. \$9.50], in the Sunday school teachers' edition, is indicated by the title. The proper names have their pronunciation indicated. The reader finds this assistance both valuable and agreeable. In other respects, also, the edition is one of the most complete as well as elegant ever issued. It is printed in clear type and, although the paper is thin, the text is entirely legible. The usual lists, tables, indexes and illustrations, together with a concordance, are furnished, and the book is a fine piece of work and a credit to the scholarship of all concerned in producing it. It is bound in limp covers and sold in a neat case.—Messrs. Thomas Nelson & Son have issued a beautiful illustrated edition of the *New Testament* [\$1.00]. It is beautifully printed and neatly bound in limp covers, and it abounds in illustrations apparently taken from photographs. They are finely executed and add immensely to the reader's pleasure and profit. There are no notes or other *addenda*, but the pictures go far, in most cases, to compensate for any lack in that direction. It is a beautiful Bible and remarkably cheap at its price.

STORIES

A fitting link between the volumes which follow and those just mentioned is *The Lady Ecclesia* [Dodd, Mead & Co. \$1.25], by Rev. Dr. George Matheson. It is in the style of the autobiography, and is a clever and telling allegory, in which the history of Christianity is thrown into the form of a narrative of personal experiences. The historic church, in its struggle to overcome the world, in its relations to the Jewish priesthood; to the Roman power and to the culture springing from Greece, is the heroine, and much ingenuity is displayed in shaping the current of the story so as to suggest historical truth, while at the same time the form and true character of the romance are preserved. The difficulty of introducing the Christ is solved by the expedient of a dream, and not without success. The book is odd but striking, everywhere reverent and full of an uplifting sweetness and consecration which make it lastingly impressive. It is unique but more than ordinarily enjoyable, and we should not be surprised if it were to bring home Christian truth convincingly to some minds hitherto unimpressed thereby.

Mr. F. S. Child has fairly earned his spurs as a chronicler of early provincial life in New England, and his new book, *A Colonial Witch* [Baker & Taylor Co. \$1.25], is a study of the black art in the colony of Connecticut. It is a delightful study, well conceived and skillfully executed. It must be essentially faithful to both the facts and the spirit of the life of the period described. One is tempted, sometimes, to question whether such unmitigated credulousness as that of those who believed in witchcraft as here described can have been displayed, yet the facts recorded in reports of the witchcraft trials seem to bear out the author's assumptions. As a sketch of one of the colonial scares growing out of the belief in witchcraft and also as a graphic study of the characters and customs of the day the book deserves high praise.

Dead Selves [J. B. Lippincott Co. \$1.25] is another book by Julia Magruder. It describes with considerable acuteness the unloving marriage, for considerations of expediency, of a man and woman who ultimately go through deep experiences, teaching them the fact and the tremendous power of true mutual affection. The story is a new and pleasant variation of an old theme.—*The Crime of Sylvestre Bonnard* [T. Y. Crowell & Co. \$1.00] is one of Anatole France's novels, translated by Arabella Ward. It is a picture of the life of a

French bookworm drawn into enforced relations with men and women in active life, and involved in their love affairs as well as their other concerns. It is graceful and occasionally humorous, and decidedly enjoyable.

Phyllis in Bohemia [H. S. Stone & Co. \$1.25], by L. H. Bickford and R. S. Powell, is decidedly unconventional, but would not otherwise be noticeably Bohemian. One hardly can accept the probability that the friends of Phyllis would allow her to make the expedition into Bohemia as here described, even if such a girl as she really were to venture upon it, but, with that point conceded, everything follows naturally and the story is bright, harmless, and more than ordinarily readable.—*A Romance in Transit* [Chas. Scribner's Sons. 75 cents] is a breezy and amusing little love story by Francis Lynde. It is capitably told, and is just the book for a railway journey.—*Cara Reese* is the author of "*And She Got All That!*" [F. H. Revell Co. 75 cents]. She discusses one of the social problems of the day, *i. e.*, how far may a married woman go out of her sphere as home-maker to follow her own special bent and improve the family fortunes. She discusses this problem practically and pleasantly and the reader will be satisfied with the outcome.—*The story of Jeanne d'Arc* [Century Co. \$1.50], by Mary Hartwell Catherwood, has been published as a serial in the *Century* magazine and it exhibits the creditable result of prolonged and thorough historical study and of literary workmanship of a high order. In a rare degree the author has thrown herself into the spirit of her heroine and has given her readers a portrait and characterization which blend the ideal and the real with conspicuous success. This is one of the books about its heroine which is sure of a long popularity. The author's point of view imparts more freshness to the subject than one would be likely to suppose possible.

Margot [G. P. Putnam's Sons. \$1.00], by Sidney Pickering, is a sad and rather a strange story largely of semi-Bohemian life in Paris, certain features of English and Russian life being introduced into the plot. It comes out pleasantly and awakens more than ordinary interest. In fact, it is decidedly superior to the ordinary run of novels.—From the same publishers comes *The Fall of the Sparrow* [\$1.00], by Marie C. Balfour. This is a powerful and striking portrayal of two or three contrasted types of character, notably among the English clergy. The story is needlessly elaborated, but it is full of ability, and the reader is held to the end. But it has the serious defect of lacking any proper conclusion. It stops short at once, and leaves reader and characters alike in the air, so to speak. But, for all that, it is a somewhat unusual book.—*A Damsel Errant* [J. B. Lippincott Co. \$1.25] is by Amélie Rives (Princess Troubetzkoy). It is a short and stirring sketch of French provincial life some generations ago, and is dramatic and thrilling.

Several volumes of short stories are added to the rapidly increasing list of attractive publications of this class. One is *Paste Jewels* [Harper & Bros. \$1.00], by J. K. Bangs. It contains seven stories of domestic war, as the author expresses himself; that is, seven stories based upon various experiences with servants. The author's invariably sprightly way of looking at things pervades the book, and the reader will lay it down with a smile.

—*Whip and Spur* [Doubleday & McClure Co. \$1.00] contains eight stories by Col. G. E. Waring, Jr. The title suggests the style of the book. It is about horses and horsemanship, and in its way—and it is a good way—is most satisfactory.—*Six True Detective Stories* [Doubleday & McClure Co. \$1.00] have been worked up from the archives of the Pinkerton company by Cleveland Moffatt. The volume has been printed before, but is of more than passing interest. It describes the famous Northampton bank robbery and the American Exchange Bank robbery, and re-

veals something of the pertinacity and shrewd skill of the Pinkerton detectives.

A group of tales after the old French of Crestien of Troyes, together with an account of Arthurian romance and notes, by W. W. Newell, are issued in two handsome volumes, bearing the title *King Arthur and the Table Round* [Houghton, Mifflin & Co. \$4.00]. The papers preliminary to the work itself discuss Arthurian romance in its literature, traditions and its origin, and also describe Crestien of Troyes and characterize briefly the prose romances, chiefly of the thirteenth century, in which the evolution of the Arthurian legends are to be traced. Then come the stories themselves, which exhale the atmosphere of another time pleasantly, and which, fiction though they be, have substantial value in that they indicate the social conditions of the period. This archaeological value, as well as the mere narrative interest of the tales, constitutes their claim upon the modern reader. But the delicate grace with which Crestien drew his pictures is peculiar to him. And Mr. Newell's claim—that the author's power as a poet, painter and moralist deserves to be recognized more fully—will be conceded by the intelligent reader. The work is one of those in which thoughtful and imaginative children, in whom the historical instinct is asserting itself, will take delight, and the work of the editor in his notes is a helpful addition to the serviceableness of the publication.—A round dozen of Prof. Brander Matthews's short stories have been collected into a book called *Outlines in Local Color* [Harper & Bros. \$1.50]. Professor Matthews long ago won his place in the front rank of experts in the art of pleasing the reading public in this manner. His short stories from every point of view are among the best which are now produced, and those here gathered exhibit him at his best. The book is illustrated appropriately.

JUVENILE

We cannot help the feeling that Mary P. Wells Smith, in *The Young Puritans of Old Hadley* [Roberts Bros. \$1.25], has overdrawn the stiffness of the Puritans and their bondage to formal and largely Biblical phraseology. Nevertheless, this is a small matter when a book is as good, on the whole, as this one. It affords a distinct and interesting view of the early days of Old Hadley, Mass. And the boys and girls are natural, if their fathers and mothers are not always so. There is a certain incompleteness in the story which implies a sequel, although none is promised so far as we have observed. The appearances of the man in hiding, apparently a well-known historic character, and the intimation of an Indian war soon to occur would be defects unless they were intended to prepare the way for a succeeding volume. The children will enjoy the book heartily and will be thankful, as they read, that they live in the nineteenth century, although they may envy their predecessors some of their experiences.

The Big Horn Treasure [A. C. McClurg & Co. \$1.25], by J. F. Cargill, is a stirring tale of adventure, but in this case on shore and in the Rocky Mountains. Nineteen boys out of every twenty, and generally the other boy also, are born with an instinct for hunting and the author here describes camping and hunting and narrates many adventures of other sorts. If it be sensational here and there, it does not seem to be unwholesome.—The Lothrop Publishing Co. keeps up its standard of excellent work, and three new books before us have come from its press. One is *His First Charge* [\$1.25], by Faye Huntington. It deals with the early experience of a young minister and sets forth faithfully the trials which a pastor often is called upon to experience. It suggests also his encouragements, and is an effective picture of actual life, at once instructive and stimulating.

Another is *Tom Pickering of Scutney* [\$1.25], by Sophie Swett. It is the story of a country

lad of sturdy purpose, whose experiences enlighten him not only about other people and the world in general but about himself. The book in a very pleasant way suggests some of the most important lessons which young people need to learn, although they will imbibe them without quite realizing it.—Margaret Sidney has written in *Phronsie Pepper* [\$1.50], which Jessie McDermott has illustrated, the story of the last of the five little Peppers, and the same publishers have issued the volume. She takes pains in her preface to explain that the Peppers never really lived, but she is mistaken, as all her readers will testify. They are very much alive and will long remain so, and this book will serve to demonstrate the fact.

The late Mrs. Stowe published, more than forty years ago, a volume of *Stories and Sketches for the Young* [Houghton, Mifflin & Co. \$1.50]. It has been reprinted several times and now is reissued. It is a handsome edition of a famous and popular work.—*The Young Capitalist* [\$1.25], by Linnie S. Harris, comes from the Pilgrim Press. It is a Sunday school book of a good quality. It deals with labor difficulties and wise methods of dealing with them. A love story, which is blended with the social narrative, is prominent enough to satisfy exacting readers.—*Pacific Shores, or Adventures in Southern Seas* [Lee & Shepard. \$1.25], is another book by the late Oliver Optic, the fourth volume of the third series of his All Over the World Library. This is the concluding volume of the library. Whether the author has left additional works ready for publication remains to be seen. But the boys and girls will hope so after reading the graphic chapters of this work, which are in his characteristic style.

We hardly know where to classify certain volumes, and Fannie E. Newberry's new book, *A Son's Victory* [Pilgrim Press. \$1.50], is for the younger old people as well as for the older young people. Its scene is Utah, and it is a skillful and very enjoyable development of an interesting plot. Its tone and influence are stimulating in the best way, and whether in the family or in the Sunday school library it will be read more than once.—*Alan Ransford* [Harper & Bros. \$1.50] is by Ellen D. Deland. This is another thoroughly interesting and thoroughly commendable story, in which strong character is portrayed, and a pleasant love story reaches its natural and appropriate result.—*A Successful Venture* [W. A. Wilde & Co. \$1.50] is another book by Ellen D. Deland. The author has displayed equal ability here, too, in planning the course of action of her agreeable young people and in working out her plot effectively. It is a good piece of work, and its blending of good sense and entertainment will be appreciated.

The naughty American girl, whom so many foreigners believe to be typical, is served up in a decidedly exaggerated form by Francis Courtenay Baylor in *Miss Nina Barrows* [Century Co. \$1.25], but she reforms sufficiently and fast enough to leave a delightful impression, and the story of her performances is piquant and not quite without pathos. The author certainly has a daring imagination, but the reader will not regret that she has allowed it some freedom.—*Mrs. Mouse and Her Boys* [Macmillan Co. \$1.25] is another book by Mrs. Molesworth, than whom no one knows better how to charm the boys and girls. Her old-time skill is illustrated

successfully here once more, and her hosts of young readers will assert that the book is one of her best.—*Ten Little Comedies* [Little, Brown & Co. \$1.25], by Gertrude Smith, tells of the troubles of ten little girls whose tears were turned to smiles. Just how it was done in each case is explained in a manner which will please the young eyes and ears.

Mr. Charles Dudley Warner's *Being a Boy* has been a favorite with young people for twenty years. A beautiful new edition, illustrated by a large number of Mr. Clifton Johnson's admirable photographs taken from life, will perpetuate and increase its popularity. It is a charming book in itself, now rendered more attractive by the addition of these appropriate and effective illustrations.—One likes to know as much as possible about eminent men, and Mr. William H. Rideing, in *The Boyhood of Famous Authors* [T. Y. Crowell & Co. \$1.25], tells of Holmes, Whittier, Stedman, Edward Everett Hale, Lowell,

face now and then, and without which many a life would be far less enjoyable.—Field life abounds in attractions for young people provided that they can be properly introduced thereto. To introduce them thus and interest them is the work of *Among the Meadow People* [E. P. Dutton & Co. \$1.25], by Clara D. Pierson. Butterflies, snails, spiders, ants, crickets, frogs and others appear in the book, and their actions are as amusing as they are characteristic. The younger children will read it with much satisfaction and will learn a great deal while they read.

The Adventures of the Three Bold Babes [Longmans, Green & Co. \$2.00] is by S. Rosamond Praeger. This is another daringly humorous and more consistent. The three bold babes, Hector, Honoria and Alisander, are likely to become historic in many a family. Their stirring adventures in connection with their friend, the dragon, have a certain sort of legitimate sequence, and the artistic skill with which their successive experiences are depicted is of a high order. Some of the pictures are as artistic as they are comic and convulsing. They grow upon one who studies them. The book may be depended upon to be a favorite with the younger children, and many of their elders will relish it highly.

ESSAYS

In *The Personal Equation* [Harper & Bros. \$1.50], by H. T. Peck, are gathered twelve critical essays on miscellaneous themes. Several of them are distinctly literary; for instance, those on Mr. Howells, Marcel Prévost, George Moore, the Migration of Popular Songs and The New Child and Its Picture Books. We seldom have read a more keen and masterly study and characterization than that of Mr. Howells. It is a fine piece of work both in spirit and in execution. It points out with apparent justice how successive influences and environments have affected the eminent author, and the inference which the reader naturally draws as to his place in literature is undoubtedly correct. The same ability is displayed in the critique upon George Moore but with somewhat less of success. Nevertheless, it is a strikingly able analysis and summing up of the man. The author is at his best in essays of this character. When he passes to the realm of politics and statesmanship one feels a slight lack of

the same fine balance and skill. The essay on President Cleveland, for example, although as comprehensive and carefully studied, seems to us to exaggerate unduly some elements of its subject's character. That which discusses the American feeling toward England makes a point which hitherto we have rarely known to be taken so effectively. It is the adoption of that expression said to have been made by an American to Charles Dickens, "We all of us love England, but we hate Englishmen." Hate is a strong word, much too strong, as the author intimates. Dislike of some characteristics of the English certainly is general and not without ample justification. But the generally great and delightful qualities of the English find no more ready or generous appreciation anywhere in the world than here. All in all, this is a charming and unusually suggestive volume.

In *Happiness as found in Forethought minus Fearthought* [H. S. Stone & Co. \$1.00], by Horace Fletcher, the second volume in what is called The Menticulture series, the use of unusual words, such as "fearthought,"



FROM ILLUSTRATED EDITION OF "IRISH IDYLLS," BY JANE BARLOW. DODD, MEAD & CO.

Kipling, Stockton, Boyeson, Stevenson and others, all of whom are more or less eminent in literature and in all of whom boys and girls are sure to be interested as they grow up into the years when the reading of books becomes a pleasure. A specimen of the handwriting of each author is supplied, and these short papers are capitally written.

Animal Land Where There Are No People [E. P. Dutton & Co. \$1.00] is by Katherine and Sybil Corbet, and Andrew Lang has furnished the introduction. It contains spirited pictures of absurd imaginary animals with extravagantly abnormal names and in attitudes expressive of intense emotion under most diverse circumstances. They are supposed to represent the singular fancies of infancy, and if they do not it is difficult to see what they do represent. They are amusing, but the permanency of the amusement which they furnish may be questionable. The book is one to create a hearty laugh for a few moments, at any rate. It appeals powerfully to that relish for sheer nonsense which exists in most of the soberest people, comes to the sur-

"the now-field," and the occasionally self-conscious style are objectionable, but there is a good deal of sense in the book, and it is not by any means unreadable. The substance of it seems to be contained in the three words, "Do not worry," and we do not know that anything is gained by adopting a roundabout and unusual manner of speech in order to impress the importance of that suggestion.

Some fifteen essays, social and political, by the Hon. Theodore Roosevelt, have been gathered in a volume entitled, from the first one, *American Ideals and Other Essays* [G. P. Putnam's Sons. \$1.50]. They discuss such subjects as True Americanism, The College Graduate and Public Life, Six Years of Civil Service Reform, Administering the New York Police Force, National Life and Character, The Law of Civilization and Decay, etc. The energetic, outspoken, patriotic spirit of the author characterizes every page of these essays, which are written with the purpose of exalting the man of affairs above the mere critic, and of shaming men out of indifference and selfishness into a real zeal for the public welfare, as well as of intimating how they may turn their abilities to most account. The nervous English of these pages conveys the strong sense of the author to his readers with telling effect. They are not as elegant as they are impressive, but impressiveness is what the author is after and is far to be preferred above mere elegance.

Ars Recte Vivendi [Harper & Bros. \$1.25] contains eleven short essays, by the late George William Curtis, on social and practical subjects, such as Extravagance at College, The Soul of the Gentleman, Newspaper Ethics, etc., which have been reprinted from the Easy Chair of *Harper's Magazine*. They express pleasantly the opinions of the distinguished author about a variety of subjects which possess a certain importance, and more than many people give them credit for possessing. And the book, which is suggestive rather than hortatory, contains nothing which a cultivated man or woman needs to hear said, but which is well worth saying, nevertheless.

The Relation of Art and Morality [W. B. Ketcham. 50 cents] is by Dr. Gladden. It is a breezy, wise and skillful setting forth of their true relations, showing that true art enforces true morality and counteracting well the teachings of the decadent school of artists and authors.—*Song Birds and Water Fowl* [Charles Scribner's Sons. \$1.50], by H. E. Parkhurst, is a charming little book of sketches suggested by different birds. The author is a close observer and an agreeable narrator, possesses expert knowledge in a large degree and knows how to convey and popularize it. He has made here a charming book, fresh, remunerative and entertaining. It is illustrated.

MISCELLANEOUS

It is always a source of congratulation to have the history of important events narrated by the principal actors therein. Therefore we welcome Mr. Hormuzd Rassam's *Asshur and the Land of Nimrod* [Curts & Jennings. \$3.00]. The author was engaged at intervals for more than thirty years in excavating in Mesopotamia under the direction of the British Museum, and that institution owes much of its splendid Assyrian collection to his skill and success. Through carelessness the credit due him has sometimes been transferred to others. Such mistakes are very properly noticed and rectified in this volume. Besides the narrative of exploration the book contains much interesting and valuable information about the country and its inhabitants and especially their religions. Some of the controversies between the various bodies of Syrian Christians are discussed, the author warmly championing the Nestorians. The chief fault of the book is garrulity. In such a work one tires of finding the exact minute of departure, halts and arrivals. As usual, we have a new system of transliteration for foreign names. It would be a boon to readers if one system

were universally adopted, thus doing away with the necessity of learning a new one with each book.

Giorgio Vasari's *Lives of Seventy of the Most Eminent Painters, Sculptors and Architects* [Charles Scribner's Sons. \$8.00] has been edited and annotated in the light of recent discoveries by E. H. and E. W. Blashfield and A. A. Hopkins. It is remarkable that, although this work is the most important contribution ever made to the history of Italian art, no annotated English edition of it has appeared since Mrs. Foster's in 1850, although in 1885 a single volume of notes in English by Dr. Richter was added to this edition. The text of Mrs. Foster is the basis of this new translation, adopted, partly because of its appropriate and pleasant flavor of archaism, and partly because it was through this translation that Vasari first came to be known to the English reading public. Since the original English translation was published of course immense changes have taken place in the study and investigation of art. The character of art criticism is largely altered, many works of art supposed to have been lost have been found or accounted for, many wholly fresh discoveries have been made, and much light also has been thrown upon the lives of the artists themselves whom Vasari describes. A whole literature bearing upon art has grown up, and, in a word, the field of art and the work to be accomplished by such a production as that of Vasari have become conspicuously different from what they were. It is therefore most fitting that a new edition of Vasari, written in the light of modern information, should be given to the public, and the editors, whose competence for their task will be conceded, have rendered good service in preparing these volumes. The Italian school of art, in spite of some of its peculiarities, is of the largest and most lasting value to the art student. As the preface of this work suggests, in the Renaissance only is afforded the example of the complete evolution of a national art from its birth through its upgrowth to its culmination and decadence, so that the whole world of art inevitably recognizes, and acknowledges, its debt to Italy. The edition will take and hold an assured place for years to come.

Chronicles of Tarrytown and Sleepy Hollow [G. P. Putnam's Sons. \$1.25], by E. M. Bacon, is a charming little book prettily illustrated and is full of historical and legendary material, together with much bearing upon the present time. It is a book which everybody in the region described should possess, and which scores of others will welcome. The neighborhood is exceptionally rich in material for such a volume, and the author has made good use of it. There are attractive illustrations.

Photographers, whether amateur or professional, will be interested in the suggestions and delighted by the illustrations in *Sunlight and Shadow* [Baker & Taylor Co. \$2.50], by W. I. L. Adams. The contents as well as the illustrations have been gathered from the *Photographic Times*, the *American Manual of Photography* and other sources, and they make an exceptionally valuable and beautiful work. They deal practically with themes of vital interest, such as the choice of a subject, winter photography, lighting in portraiture, art in grouping, etc., and they are handled with expert ability, while the pictures are the best reproductions we ever have seen.

The History of Language [A. C. McClurg & Co. \$1.50], by C. W. Hutton, has a fascination inherent in its theme which linguists will recognize, although others may not perceive it. There is a certain individuality in a language and comparison of different tongues, in their origin, development, characteristics and influences, that is wonderfully enlightening and entertaining. The author has written for the general reader rather than for the specialist, and has made his book as popular in character as is consistent with the nature of his subject. He has brought together in these pages a great amount of material, and has

shaped it with conspicuous skill. But such a book is not likely to become popular in any other sense than that it cannot fail to be enjoyed by specialists in language. In that sense it is certain of popularity.

The first of ten proposed volumes of *John L. Stoddard's Lectures* [Belford, Littlebrook & Co.] contains the well-known lecturer's addresses on Norway, Switzerland, Athens and Venice. The popular and instructive character of these lectures is too well known to need comment. They make a very interesting volume, and the illustration is as excellent as it is lavish. People who cannot travel will delight in reading the book, which appeals to all classes of society, and if the cost of the series is too large for some families it is not beyond the means of others or of hundreds of libraries.

Lieut. H. H. Sargent, the author of *The Campaign of Marengo* [A. C. McClurg & Co. \$1.50], has written therein a graphic and instructive book intended for civilians as well as for soldiers. This, perhaps the most brilliant of Napoleon's famous campaigns, is described at length, and the peculiar skill, the actual military genius, of Napoleon, and the diversified methods by which that genius was illustrated in this campaign, all are set forth. His boldness, even to recklessness, his caution in spite of his boldness, his attention to details, his shrewdness in the choice of his subordinates, his brilliancy as a strategist and his wonderful power of grasping and controlling the situation so as to change threatened disaster into victory, are all brought clearly before the reader, and his weaknesses and faults are portrayed with equal frankness. While the book will be of chief interest to military men, it is one which a much larger circle of readers will enjoy.

Two pretty volumes of *Short Sayings of Famous Men* [G. P. Putnam's Sons. \$2.00] have been collected and edited by Helen Kendrick Johnson. One of them illustrates wisdom, proverbs and wit and humor, and the other epigrams and epitaphs, philosophy and sentiment. It was a mistake to print them in type so difficult to be read. The choicest sources have been gleaned effectively and the collection is inspiring and delightful, but the type is German text, which is fatiguing to the strongest vision.

The Roger Williams Calendar, compiled by J. O. Austin of Providence, R. I., is a handsome volume containing extracts from the utterances of the famous pioneer, and they illustrate the largeness of spirit which, in spite of his eccentricities and follies, political and religious, was a conspicuous and honored characteristic of the man. Why the book should cost so much [\$5.00] we cannot understand. If it were offered for sale at a low price we have no doubt that it would be widely welcomed, as it deserves to be, but we fear that its price will limit its circulation greatly.

Little Journeys to the Homes of Famous Women [G. P. Putnam's Sons. \$1.75] is an appropriate successor to the former volume dealing with Famous Men, which came out a year or more ago. The dozen women selected for description are Mrs. Browning, Madame Guyon, Harriet Martineau, Charlotte Brontë, Christina Rossetti and others, all of them English or French. Portraits are furnished, and the narrative of the successive visitations is pleasant.

From Messrs. Harper & Bros. comes a volume, *Celebrated Trials* [\$2.50], by H. L. Clinton. It describes the famous Cunningham murder case, the case of A. Oakley Hall, that of William M. Tweed and others, with all of which the author was connected professionally. Such a volume appeals primarily to the legal profession and is too elaborate for ordinary readers. It contains full details of these trials, which were, indeed, important, but most of which have now been forgotten by people outside of legal circles. A feature of the book is its portraits of leading New York judges and others.

The first number of *Literature* [Harper & Bros. \$4.00 a year], the new international gazette of criticism, is attractive to the eye and full of notices of current books and other literary material of a high quality. It promises well and it has only to live up to the standard attained in this initial number to win assured public favor.

NOTES

— *Harper's Round Table* has been changed from a weekly to a monthly publication.

— The leading feature of the *Youth's Companion* for next year is to be Mr. Gladstone's recollections of his friend, Arthur Henry Hallam.

— Lieutenant Peary's work describing his Arctic voyages is to contain more than 1,200 illustrations. It will be out next spring and will be in two large volumes.

— Dr. Alexander McKenzie's many friends and readers will be glad to learn that his new volume is to be issued by Houghton, Mifflin & Co. in about four weeks, two months earlier than as proposed at first.

— The late Henry George was engaged when he died upon a volume of political economy intended to be his great work. About two-thirds of it had been completed and it is expected to be completed by another writer.

— King Oscar, of Sweden and Norway, in addition to being a most painstaking and efficient sovereign, is an accomplished musician, a skilled linguist, speaking seven languages well, and also is a poet and prose author of recognized distinction. A number of his writings have been translated into foreign tongues.

— Messrs. Gelett Burgess, Oliver Herford and J. J. Roche have evolved a new notion in the newspaper line. They are to provide the whole contents of their proposed weekly paper, *L'Enfant Terrible*, as the rule. Contributions will be accepted only from writers of distinction and on payment of the usual advertising rates!

— The Sons of the Revolution have placed a tablet commemorating the battle of Harlem Heights and its hero, Colonel Thomas Knowlton, upon one of the Columbia University buildings in New York, which stands upon the battle-field. This was the first battle of the Revolution in which the Continentals routed the British in the open field.

— We introduce here the following facsimile of a page of the old New England Primer, which Mr. Paul L. Ford has re-edited and Messrs. Dodd, Mead & Co. have republished. It has interest for all, we are confident, and it will revive precious memories in the minds of many of our older readers.

I4 The New English

A In Adam's Fall We sinned all.

B Thy life to mend This Book attend.

C The Cat doth play And after flay.

D A Dog will Bite A Thief at Night.

E An Eagle's Flight Is out of Sight.

F An idle Fool Is whipt at School.

A.s



BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.
LITTLE-FOLK LYRICS. By F. D. Sherman. pp. 140. \$1.50.
THE THEOLOGY OF AN EVOLUTIONIST. By Lyman Abbott. pp. 190. \$1.25.
SEVEN ON THE HIGHWAY. By Blanche Willis Howard. pp. 272. \$1.25.

W. A. Wilde & Co. Boston.
THE BEACH PATROL. By William Drysdale. pp. 318. \$1.50.
WASHINGTON'S YOUNG AIDS. By Everett T. Tomlinson. pp. 391. \$1.50.
SELECT NOTES ON THE INTERNATIONAL LESSONS FOR 1898. By Rev. F. N. Peloubet, D. D., and M. A. Peloubet. pp. 342. \$1.25.

Estes & Lauriat. Boston.
THREE MARGARETS. By Laura E. Richards. pp. 244. \$1.25.
CHATTERBOX. Edited by J. E. Clarke. pp. 482. \$1.25.

Silver, Burdett & Co. Boston.
STEPPING STONES TO LITERATURE. First and Second Series. By Sarah L. Arnold and C. B. Gilbert. pp. 128, 160. Each 40 cents.

Lamson, Wolfe & Co. Boston.
A HERO IN HOMESPUN. By Dr. W. E. Barton. \$1.50.

F. H. Revell Co. New York.
WHEN WERE OUR GOSPELS WRITTEN? By Constantine Tischendorf. pp. 95. 40 cents.
OLD TESTAMENT CRITICISM AND THE RIGHTS OF THE UNLEARNED. By Rev. J. Kennedy, D. D. pp. 96. 40 cents.

THE PEW TO THE PULPIT. By David J. Brewer, LL. D. pp. 76. 25 cents.

THE NEW TOPICAL TEXTBOOK, with an introduction by Rev. R. A. Torrey. pp. 319. 25 cents.

JOHN AND I AND THE CHURCH. By Elizabeth Grinnell. pp. 205.

THE ODD ONE. pp. 142. \$1.00.

AFTER PENTECOST, WHAT? By Rev. James M. Campbell. pp. 298. \$1.00.

WALLED IN. By W. O. Stoddard. pp. 134. 75 cents.

YE NEXTE THYNGE. By Eleanor A. Sutphen. pp. 57. 30 cents.

A CONCISE HISTORY OF MISSIONS. By E. M. Bliss, D. D. pp. 321. 75 cents.

Doubleday & McClure Co. New York.
THE WEST. pp. 195. 25 cents.

PRINCE UNO. pp. 243. \$1.25.

VERSES FROM LIFE. pp. 146. 75 cents.

LITTLE MASTERPIECES FROM NATHANIEL HAWTHORNE, WASHINGTON IRVING, EDGAR ALLEN POE. Edited by Bliss Perry. pp. 192, 201, 205. Each 30 cents.

BIRD NEIGHBORS. By Neltje Blanchan, with introduction by John Burroughs. pp. 234. \$2.00.

Harper & Bros. New York.
THE FRENCH REVOLUTION. Vol. II. By J. H. McCarthy. pp. 700. \$1.50.

UNKIST UNKIND. By Violet Hunt. pp. 283. \$1.25.

LORRRAINE. By Robert W. Chambers. pp. 359. \$1.25.

MARCHESI AND MUSIC. By Mathilde Marchesi. pp. 301. \$2.50.

A HISTORY OF METHODISM. By J. M. Buckley. 2 vols. pp. 472, 481. \$5.00.

Dodd, Mead & Co. New York.
DARIEL. By R. D. Blackmore. pp. 505. \$1.75.

THE KING'S HIGHWAY. By Amelia E. Barr. pp. 371. \$1.25.

THE POTTER'S WHEEL. By Ian Maclaren. pp. 207. \$1.25.

THE SON OF INGAR. By Katherine Pearson Woods. pp. 315. \$1.25.

Macmillan Co. New York.
THE HOLY BIBLE. Vol. I. Genesis to Numbers. pp. 513. \$1.50.

IN THE CHOIR OF WESTMINSTER ABBEY. By Emma Marshall. pp. 316. \$1.50.

T. Y. Crowell & Co. New York.
LOVE'S MESSAGES. 75 cents.

WHY GO TO COLLEGE? By Alice Freeman Palmer. pp. 32. 35 cents.

James Pott & Co. New York.
GENESIS AND MODERN SCIENCE. By Warren R. Pierce. pp. 362.

Bonnell, Silver & Co. New York.
ANGEL OF THE TENEMENT. By George M. Martin. pp. 134. 75 cents.

F. A. Stokes Co. New York.
THE SKIPPER'S WOOING. By W. W. Jacobs. pp. 190. \$1.00.

Baker & Taylor Co. New York.
FABIUS THE ROMAN. By Rev. E. F. Butt, D. D., LL. D. pp. 388. \$1.50.

M. L. Holbrook & Co. New York.
STIRPICULTURE. By M. L. Holbrook, M. D. pp. 192. \$1.00.

Butler Bible Work Co. New York.
TOPICAL ANALYSIS OF THE BIBLE. By J. G. Butler, D. D. pp. 578. \$3.50.

American Bap. Pub. Soc. Philadelphia.
THE GREAT POETS AND THEIR THEOLOGY. By A. H. Strong, D. D., LL. D. pp. 531. \$2.50.

H. T. Coates & Co. Philadelphia.
A GIRL'S ORDEAL. By Mrs. L. C. Lillie. pp. 413. \$1.25.

H. S. Stone & Co. Chicago.
LITERARY STATESMEN AND OTHERS. By Norman Hapgood. pp. 208. \$1.50.

THE VICE OF FOOLS. By H. C. Chatfield-Taylor. pp. 310. \$1.50.

THE FOURTH NAPOLEON. By Charles Benham. pp. 600. \$1.50.

PAPER COVERS

Dodd, Mead & Co. New York.
A SHAKESPEARE CALENDAR. Compiled by Louella C. Poole and Andrea Jonsson, with illustrations by Marie D. Page. \$1.00.

W. B. Ketcham. New York.
TRUE MANHOOD. By F. W. Farrar, D. D. pp. 24. 15 cents.

CHRIST ENOUGH. By Hannah Whitall Smith. pp. 14. 15 cents.

Beard Art and Stationery Co. Minneapolis.
LIFE STORY OF MARY LYON. By Mrs. John Douglas. 75 cents.

MAGAZINES

November. FORUM.—TREASURY.—NORTH AMERICAN.—GOOD WORDS.—APPLETON'S POPULAR SCIENCE.—AMERICAN MONTHLY REVIEW OF REVIEWS.—PHILOSOPHICAL REVIEW.—SUNDAY.—HOMILETIC REVIEW.—TRAVEL.—DONAHOE'S.—LITERARY NEWS.—AMERICAN KITCHEN.—CATHOLIC WORLD.—BIBLIA.—TEMPLE.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Nov. 28-Dec. 4. How Can We Consecrate Ourselves to the Temperance and Similar Reforms? Luke 1: 5-17.

Not every one is called upon to lead a reform but every Christian ought to sympathize with every worthy undertaking to make this old world over. Christianity's ideal includes not only the saving of individuals but the regeneration of society. In order to accomplish this certain deep-rooted abuses must be attacked. We in the ranks may not know just the best method of overthrowing the liquor traffic, but we must never lose sight of its ravages and must ever be keeping our minds open to the possibility of finding new weapons against it or of utilizing more effectively the old ones. If some ardent souls move forward faster than may seem wise to us, let us, for our part, see to it that we do not lag behind through cowardice or sloth. Here are the great problems of municipal government, tenement house reform, of the education and the betterment in every way of the poorer classes. Never before were so many young and consecrated men and women thinking seriously on these important questions. Never before was there so much earnest and well-directed effort to the end that the injustices which weigh down so heavily upon so large a portion of humanity may be removed. If we would be alert, up-to-date Christians, we must know about these movements and have a hand in them just as far as possible.

The true reforming spirit is marked by two characteristics. First, it is patient. It realizes that large bodies move slowly and reform is not revolution; that a reformation is a reshaping of men's habits, customs, social and commercial relations; that it must start with things as they are and mold them gradually into fairer shapes and proportions. It has always seemed to me that one of the most important elements in the make-up of a true reformer is humor, which enables one to see the frailties of others in a light that both amuses him and at the same time makes him more tolerant of human infirmities. With this temper he is able to carry others along with him, because he can sympathize with their points of view and can appreciate the inertness and selfishness of humanity at large, even if, in his heart of hearts, he often wearies of it.

But along with this patient spirit that is willing to wait until the public sentiment is toned up, until God's slowly ripening plans unfold themselves, must go in the true reformer the spirit of persistence. He must never give up the crusade. Already in New York city the lines are forming for the campaign of 1900, and the friends of good government, temporarily overthrown, are consecrating themselves to another, and let us hope to a successful, campaign. The man who can keep at his reforms when the faint-hearted fall away from them, who keeps before him the ideal, who day by day brings himself and others nearer the goal—he is the consecrated reformer, and in time he will help to reshape this world, until it actually becomes the kingdom of God on earth.

What we need is not so much the Chinese imitation as the Hellenic originality. . . . The mind should go forth as a battery of instincts and living forces, not as a mere storehouse of second-hand furniture.—S. V. Cole.

A Vacation in Northeastern Asia

By Rev. J. H. Pettec

A brief health trip, mainly for the sea voyage, has allowed me to spend my vacation in three countries—Japan, Korea, Siberia. A few notes of travel bearing on the general situation in the far East may be of interest at this critical juncture.

On the outward voyage from Kobe to Vladivostok we were so fortunate as to have the genial companionship of Major-General Viscount Kawakami—at present second in command of the imperial forces—and three of his staff officers. He was going to Siberia, nominally for a vacation, but really to help on the *rapprochement* between grasping Russia and his own beloved Japan. The Russians treated him with great courtesy, keeping him so busy dining and wining, toasting and hand-shaking that I fear he had but little time left for serious observation and questioning.

The general was thoroughly temperate, modest in bearing and exceptionally polite even for a refined Japanese. He acknowledges the claims of Christianity, but thinks he is too old and busy himself to give it personal attention. One of his daughters, however, attended a mission school and is a believer in the Western faith. We were pleased to learn from a member of his family that when in America some years ago they were the guests of Gen. O. O. Howard, and were deeply impressed by the fact that so valiant a soldier could be so faithful a Christian. To democratic Americans it seemed a little strange that the youngest and lowest in military rank of his three attendant officers should be highest in point of nobility, of higher rank even than the general, for this lieutenant was the son of an old-time Iyo daimio, and in civil life is styled a count.

Korea

We touched at two ports in the Peninsular Kingdom both going and returning. Fusan and Gensan are old camping grounds of the Japanese, their occupation dating back 300 years to the days of the Buddhist general Kato and the Christian warrior Konishi. The remains of old forts built by these men are still shown. Today at each city there is a large Japanese colony—4,000 in the lower and 1,500 at the more northern port. It is easy to see that the Japanese are not popular with the Koreans, though there is much less friction than there was a few months ago. The Koreans rejoice that their country has already been admitted to the Postal Union, and that by or before the end of this year they will be using their own stamps—very beautiful ones, too, and said to contain the sum and substance of all Chinese philosophy expressed in a few signs and symbols—and post offices for the international service, and thus be no longer dependent on the Japanese in this matter. Domestic posts are already an accomplished fact and are working well.

The nation is still in mourning for the queen, who, by the way, after all these months, has not yet been officially buried. The mourning hat is white or, more ex-

actly, the color of unbleached linen. One curious custom is the use by mourners of immense straw hats which prevent the wearer from looking up to the sky. He is supposed to be too sinful to allow him that comforting privilege.

Korea appears to have a fine climate and fertile soil, ample and safe harbors, inspiring scenery and the promise of a grand future. Her men are large framed, fine looking but inordinately lazy. Dirt and dignity are their chief possessions. They sit down to do everything, even to saw wood. Their houses are low, dirty hovels, and it is a constant surprise that such spick-and-span white garments as many of them wear can come out of such filthy bandboxes. But they are so dignified and self-possessed that they command one's respect along with his disgust. Foreign residents, especially missionaries, become very much attached to them. As these express it, "The houses and cities are so vile and ill-smelling, but the people are so nice." One thing that adds to the gravity of their bearing is the fact that they have, among equals, no gesture of salutation. Their language is full of the most poetical expressions, breathing peace and fellowship, but these words are not translated into such gestures as bowing or hand-shaking. I am speaking of the intercourse of equals. There is plenty of bowing by inferiors in the presence of their acknowledged superiors, and of course very low bowing before the king or even local magistrates. But evidently they are a self-respecting people and do not readily bend the knee to those above them.

Korea has its Klondyke, a gold mine having recently been discovered about fifty miles inland from Gensan. A city of 40,000 people has sprung up there within a few months, showing that the craze for gold is not confined to the far West, and that even Koreans do move somewhat in line with the rest of the world. We were delighted with what we saw and heard of missionary work. There must be today 1,000 baptized Protestants in all Korea, and 29,000 Roman Catholic adherents. Presbyterians and Methodists have a long lead of other denominations. It is the golden time for effective missionary effort in Korea. Every stroke today counts for ten in ordinary times. Whatever other country suffers, Korea should not be neglected by the Christian world. Japan has had her brilliant day; Russian Siberia's has not yet dawned. The present is Korea's moment. Let the American church, especially those portions of it that have established missions in the Peninsular Kingdom, give and work and pray for this little country, walled in as it is by two seas and three restless, powerful nations.

Siberia

Vladivostok looks like a straggling Western city in the newer parts of America. It is regularly laid out on the northern slope of a beautiful bay. Much building is going on at present, and if the Russian Government will only allow the place to become something more than a

naval settlement it is sure of a great future, notwithstanding its frozen harbor in winter and dense fogs in summer. The total population, including soldiers, must be nearly 40,000, of whom half are foreigners. Siberian Russians are of many types. They look like Americans but act like the French, gesticulating constantly with fingers, hands and shoulders. They are exceedingly polite, shaking hands constantly, are heavy eaters and drinkers, keep their hotels and houses in most untidy condition and "take life easy." Aside from that of the Greek Catholic Church, no formal religious work of any sort is carried on in the city. The wonderful chanting at the Cathedral will be a delightful memory for many a year.

Japan

The various summer schools have touched a higher spiritual mark than for several years past. There is a tender, hopeful spirit in many places. Audiences are increasing, churches are bracing up for the fall campaign, and rampant liberalism is for the time being conciliatory or quiescent. Even that Doshisha professor who has attained such an unpleasant notoriety during the past three years has recently contributed an article to one of the magazines, in which he ranges religious faith up alongside of science and descants upon Christ's words in Matt. 10: 7, 8: "The kingdom of heaven is at hand. Heal the sick," etc., until we rub our eyes and inquire, "Is Saul also among the prophets?" Very severe strictures upon the present conduct of the Doshisha have been published in some of the papers, and President Yokoi and his leading professors evidently feel obliged to make the school more pronouncedly Christian than heretofore, even though their own beliefs may be dangerously nebulous. Prof. C. M. Cady, formerly a member of the Board's Japan Mission, has been secured as instructor in English and will do what he can to hold the school to Christian ideals. Rev. I. Abe, recently of Okayama, takes charge of the academic department. The number of new students is small, but the present is not the term for an entering class. The board of trustees has been enlarged, but the wishes of the pronouncedly Christian part of the school's constituency have been adopted only in part. In a word, the school is drifting slowly with the general current, which, thanks to other more positive agencies, now sets in the right direction. Still the time is not yet ripe for full confidence and renewed co-operation.

The orphan asylum at Okayama rejoices over a well-deserved gift of \$1,000, as timely as it was generous, from Miss Elizabeth Billings of New York city. A few more such gifts would put this noble institution squarely on its feet so that it would almost walk alone. The asylum will be ten years old the last of this month, and has fairly earned its high name and the continued confidence of its supporters. Owing to unfinished buildings and financial distress, it will postpone a few months the public celebration of its ten years' fight of faith.

Our Readers' Forum

Two Views of Lynching—What Is a "Galilee"—United States Histories as Seen by the G. A. R.—Over-Multiplication of Churches—Debts and the Principle of Giving, etc.

THE NEGRO'S SIDE OF IT

I have read the article on Lynching in the South, in *The Congregationalist* of Sept. 16, and I would speak on behalf of those who cannot speak for themselves.

I have lived among the Negroes of the country plantations for over thirty years, and feel sure that the case is being misunderstood and a false view given of the race, which may result in a remedy worse than the disease.

What the Negro race is as a race we cannot justly judge. The Negroes of the South have not yet had forty years out of bondage, and we must count slavery in as a factor. We should remember that a planter counted on the increase of his people as a farmer counts on the increase on his farm; that the want of it was punished by selling or stripes; that among the population of 6,000 when freedom came every girl over sixteen was a mother, and many younger; that the tie of wives and husbands was made and severed at the owner's will; that a man sold away was not allowed to remain faithful to his wife or a woman to her husband. I could say more, but refrain. Which race was the immoral one, in view of these facts? I am not speaking of the minority of Christian, unselfish owners, but of the usual course of things on country plantations.

I heard one story told—that of a girl, who, to remain true to her young husband, fought off her owner, and finding it a hopeless fight flung herself into the creek.

"The good, brave girl," I exclaimed.

The black, reserved woman, who told me, looked her surprise and said, slowly: "Must be you nordeners and we [our] owners ain't agree. They tell us she the most wickedest gal in de island to fight her massa."

"But," I said, hotly, "don't you know yourself, Rina, that she was doing right?"

"Never hear nobody say so before," she answered, cautiously.

To this standard of morality add another fact. These people were ruled by fear. I am not speaking of the cities or the household slaves. The plantations were ruled by overseers and drivers; rarely seeing their masters, the children in many plantations ran away screaming in terror at the sight of a white face. The whip and chain were used everywhere.

Now given a people with these antecedents, no hope, disfranchise them, leave them uneducated, pay them in counters on some store with which they must deal, so that they are wretchedly poor, speak to them as to dogs, open a whisky saloon with "original packages" for five cents at every cross roads, and there will be crime most certainly, and increasing crime, in every race of man subjected to such treatment. Lynch law is as dangerous as useless, for no Negro commits such a crime while sober, and a drunken man cannot remember facts or fear results.

Lynch law is dangerous. It is emphatically not well for white men to teach black men to disregard law and take vengeance into their own hands. They are apt pupils. It is no weak, dying, stupid race we have to deal with. Physically strong by field work, mentally strong by patient endurance, they know more and think more than is usually supposed. Any one who could hear what is said in their own meetings when the habitual caution is laid aside would see the futility of treating them either as children or idiots.

The prosperity of the South, its rice, its cotton fields depends upon the Negro laborers and must vanish if they are driven out or goaded into opposition. Two things only are necessary to make them the willing and efficient helpers of that prosperity and put an end to crime—no license and Christian education.

Where these are there is no crime and no excuse for lynching. The young men, who work hard on their father's farm in the morning, spend the rest of the day taking notes of the history lesson, or forming algebraic equations, and their evenings in practicing solos and choruses for the church convention, hunting up texts for their Sunday school class, or studying a speech for their temperance meeting, who are saving up their money for a term at Claflin or Benedict—these need no lynch law to keep them in order.

Let me entreat the Southern States to put an end to whisky saloons, make it a penitentiary offense for any man, black or white, to give or sell liquor to a Negro, and then to the very extent of your power give education. To the Northern friends, whose loving generosity has kept open so many schools, kindled the light in so many dark places, fed so many starving lips, I need only repeat the prayer of the grateful Negroes, "Lord, we can't ever pay them back for all they've done, but you is so rich, pay the Northern friends back for us."

M.

ANOTHER VIEW OF LYNCHING

In this connection we print a selection from a letter recently written to the *Atlanta Journal* by Mr. Dupont Guerry, an eminent lawyer of Macon, Ga. We wish we had space to print the entire letter. Mr. Guerry says:

The truth is—and all intelligent men know it and all honest men will confess it—lynch law has heretofore been almost entirely limited to cases of rape by Negroes upon white females. In no case of this kind has any Georgia court ever been derelict in its duty to the State or the prosecution.

Lynching in such cases is notoriously placed on two general grounds:

1. Not upon the defects, uncertainties and delays of the law, but because such crimes are so enormous in their nature, and instant retribution so vital to the white race, those who are accused and are supposed to be guilty are not entitled to any trial at law.

2. Because, in the event of legal trial, the virtuous and modest victims of such outrages ought not to be dragged into court as witnesses.

Thus the accused in such cases—the guilty generally, I trust, the innocent, too, sometimes, I fear—are outlawed and put to death without a trial, not because the court is not trusted, not because of delay that could be or ought to be avoided by the courts, not because the law is unworthy, but because the prisoner is unworthy of the law. . . .

While some good men, in a mixed feeling of indignation at the accused and sympathy for his victim, sometimes say things that are promotive of mob violence, they intend no such result. The mob that does the bloody work has for its inspiration and leadership those who are inherently wanton and wicked, and they are followed and re-enforced by others who are morally and mentally weak. Many a shallow-pated fellow joins in because he feels that it is brave and manly, when it is only cowardly and brutal. Lynchers do not seek to vindicate the law because they love it, but they violate it because they do not love or respect it.

The spirit of the law departs not from its courts to seek the mob as an agent to do its bidding. The spirit of the law seeks to protect the accused in his rights, as well as to punish him for his wrongs, and even after his conviction guards him against all other punishment except that which has already been provided to be administered by its own hands. The spirit of the law is protection to society, its members and interests, and nothing more—not retaliation nor revenge, not retribution nor vengeance; "vengeance belongs to God alone."

The spirit of the mob is bloodthirsty retaliation, diabolical revenge; not the prevention of crime but the commission of crime, of murder in its most brutal and cowardly form; and

when in the pursuit of its victim it is ever ready, except when deterred by fear, to murder as well the officers of the law and such others as may obstruct its purposes. This spirit is not to be appeased by a compliance with its demands. The more subservience and submission to it, the more fierce and exacting it will be. . . . This spirit must be crushed by the law, and to this end the law needs the support of all good citizens.

DOMESTICATING A FOREIGN TERM

May I ask if the word "Galilee," used to designate the porch of Trinity Church in *The Congregationalist* of Sept. 9, would apply to Trinity or other churches in our country? In the Dictionary of Architecture, issued by the Architectural Publication Society, I find this definition: "Galilee. This word has been sometimes supposed to designate the nave of a church and still more frequently it has been asserted that when a female applied to see a monk the answer was given in the Scriptural words, 'He goeth before you into Galilee, there shall you see him,' the porch of the church being at the same time indicated to her. It would therefore appear to have been the term for a room near the entrance of the church where females were allowed to see the monks to whom they were related, or to hear divine service, where corpses were laid previous to interment and where the monks collected in returning from processions. The term is chiefly applied to such places in England as the lobby or entrance into Ely Cathedral and at Durham (serving as the Consistory Court), being in both cases in front of the west end of the church and as the porch on the west side of the south end of the great transept of cathedral at Lincoln." In a book I have on Cathedrals and Their Peculiar Features only four are mentioned as having a Galilee, Durham, Ely, Lincoln and Chichester.

L. J. S.

[The phrase is doubtless somewhat new in its application to American architecture, but there seems to be ample justification for its use in connection with Trinity Church.—EDITORS.]

THE G. A. R. SCHOOL HISTORIES

In an editorial in *The Congregationalist* of Sept. 2 you speak of the G. A. R. and the teaching of history in the public schools. It seems to me that you have misunderstood the spirit in which the G. A. R. has entered into this discussion. The G. A. R. does not desire to perpetuate the bitterness of the past. In fact, it has done much to secure harmony between the two sections of our country. I am sure that I am reflecting the spirit of that organization when I say that it is entirely willing to accord bravery, courage, heroism and even patriotism, or what the South considered patriotism, to those who were the gray. The G. A. R. never seeks to humiliate those whom it met upon the field of battle.

The G. A. R. has felt compelled to enter a protest against so-called histories that practically make Lee and Jackson and the Confederate soldiers the real heroes of the war. Only last year a professor in a Northern college, in reviewing the life of Lee, made the statement that it was hard to tell what to call the conflict between the North and the South. He asserted that it was not a rebellion and not a civil war. Has the time come when Lincoln's famous proclamation should be revised and the word rebellion cut out every time it occurs?

I have on my table one of the least objectionable of these so-called histories. It was written by a Southern professor and published by one of the great publishing houses of the North. There is not a word in the book to

the effect that slavery was wrong. In this same book the spirit of braggadocio is manifest on every page touching the war. The author belittles the achievements of the Federal soldiers in every conflict and exaggerates the victories of the Confederates in every campaign. He speaks constantly of the immense armies brought against the South and the very small armies that the Confederates had on each field of battle nearly. He seems to carry the impression that one Southern soldier was equal to five or eight Northern soldiers. According to his statements, the Northern armies won scarcely any victories in the whole conflict. Perryville, Stone River and Pittsburg Landing were not Federal victories at all. The brilliant work of the little Monitor is described in two sentences. The author thus refers to the surrender of Lee to Grant: "Their sufferings had been so great that only 8,000 infantry were able to stand up in line of battle. Lee's whole effective force was less than 10,000 men, and these were shut in on every side by the mighty hosts of Grant and Sheridan."

It is a simple fact that Lee paroled to Grant 28,231 men besides the thousands that scattered for their homes as soon as the flag of truce was raised. I was one of the soldiers who had a humble part in that awful conflict. I was one of the very youngest who bore a musket on the Federal side. I want all the bitterness of the past to die out and I want to see the country united. But can you wonder that the G. A. R. enters a protest when such stuff as this is spread before the young as a true history of that conflict? I came near writing rebellion.

W. W. GIST.

A WORD FROM MICHIGAN

Regarding Dr. Ecob's article complaining of undue organization of churches in the West, I desire to say that while in charge of a parish in South Dakota for five years I participated in the organization of forty churches, of which only one was located in a place otherwise occupied by Protestant, English-speaking denominations, and that single exception was in the city of Aberdeen, where there was ample room for our church. Since coming to Michigan I have been intimately associated with the Home Missionary Society and can say without fear of contradiction that in no case have any churches of our order been planted where other Protestant, English-speaking denominations occupied the ground. In my observation, superintendents of the Presbyterian work have been equally careful not to plant churches where the ground was taken.

The mischief of articles like that of Dr. Ecob is that the criticism falls with crushing damage upon those denominations who least deserve it, while those denominations that are notorious sinners in this regard are not affected in the least.

DAN F. BRADLEY.

Grand Rapids, Mich.

CONDITIONAL GENEROSITY

The serious debts which hang over all our great benevolent societies are traceable, in part at least, to this system of giving. It seems like good business to promise to pay a large amount on condition that others will raise a still larger amount. It certainly is an incentive to effort on the part of those in whose favor such pledges are made, and no doubt it sometimes stirs others who are capable of large giving to emulation. Certainly the results show that more has actually been raised on this plan than had seemed possible under other conditions. But this method frequently involves serious injustice to a large number of faithful, if not large, givers; and if repeatedly employed in behalf of specific objects must eventually work great injustice to the general missionary work of the churches.

I do not wish to attack any individual who deems it wise and right to make donations on this principle. But it does seem to me that existing circumstances make it a matter worthy of very serious consideration whether this

plan of beneficence is right, or whether the resolution introduced by Mr. Capen at the National Council, warning Congregationalists about giving to outside objects whose utility was doubtful, might not be extended to include a caution to our schools and colleges against accepting conditional offers that involve repeated draughts upon the same constituency. The person who is an alumnus of a theological seminary and also of a college, each of which has sent out its appeals for help to meet the requirements of these conditional gifts, and who then, perchance, finds himself within the associational limits of another institution making a like effort, and possibly at the same time in personal relations with still another institution deeply needing aid, soon finds the strain becoming serious. And of such persons I am persuaded there are not a few. Something must suffer.

Not only is injustice likely to result to the general missionary work, but there are other institutions, equally deserving, that must suffer. Is it true, or not, that a few select institutions are reaping the benefit of conditional generosity at the expense of our missionary societies, their workers and their work?

May God bless the conditional givers and their gifts! But may he also raise up chosen stewards who will look out upon this world as Christ looked upon it and will give their money, as they would give their personal service, whether others will or not!

C. W. D.

THE PARISH SIDE OF THE INSTALLATION QUESTION

There is such a side, as is strongly brought out in Mr. Hubbard's article in the issue of Sept. 2. He might have cited in explanation of the growing dislike of the church to installation the still stronger case of a pastor—not suddenly presenting his resignation when a "louder call" was heard, but—insisting upon remaining pastor against the almost unanimous wish of the church that he would resign. As he was one of the numerous accessions to our communion from a denomination whose tenure of pastoral office is limited, he was not, of course, willing so easily to lose this great advantage of the Congregational polity, and so defied them to remove him. There being no charge except that of general inefficiency, the church would not call an *ex parte* council, and had to submit to the inevitable weakening of their weak church and the necessity of borrowing money to raise the stipulated salary. After repeated promises to resign "after a few months," he at length secured a "call" and joined in calling a council, which gave him flattering testimonials.

It is to be hoped that this case is somewhat exceptional, even among the new pastors who are unfamiliar with the spirit and usages of our denomination, but its bearing is plain. When that church shall have sufficiently recovered itself to venture on filling its pastorate, it is difficult to conceive of any special enthusiasm on its part for the ancient and orthodox theory of settling their new pastor. They have once been confronted by a condition, and they will not willingly run the risk of getting into that condition again. NEMO.

PAUL IN ATHENS

In your Sunday school comments in *The Congregationalist* recently you say that the place to which Paul was taken by the Athenians "was probably not Mars Hill." Can you tell the readers what authority exists for the statement?

G. B. K.

Professor Ramsay, in his volume, *St. Paul the Traveler*, pages 242-245, states clearly the reasons for believing that St. Paul did not speak on Mars Hill.

EQUALLY RIGID

I heard with much interest the address of Dr. G. A. Gordon at the Plymouth jubilee. He discriminated between the elements of Calvinism, accepting some and challenging others. It seemed to me, however, that his

insistence on the absolute sovereignty and the final supremacy of the divine will landed him in the bosom of hyper-Calvinism, only with a squint in the opposite direction from that of his predecessors. Lorenzo Dow summed up the Calvinism of old in the words:

You can and you can't;
You will and you won't;
You'll be dam'd if you do;
And you'll be dam'd if you don't.

The new Calvinism, as represented by Dr. Gordon, can be summed up as accurately in the words:

You can and you can't;
You will and you won't;
You'll be saved if you do;
And you'll be saved if you don't.

They were at the north pole; he is at the south pole—about equally distant from the truth center. EDWIN HALLOCK BYINGTON.

In and Around Boston

One-half of the estate of \$400,000 left in 1866 by Mr. Ralph Huntington of Boston now becomes available for public uses, and most of it must be spent, according to the terms of his will, in building and maintaining a new orphan asylum.

Prof. J. Winthrop Platner of Harvard Divinity School deeply interested the Ministers' Meeting in his address upon St. Augustine. At its close Rev. Dr. Whittlesey of the Ministerial Relief Fund presented his important cause. The fund is now \$104,000, but further gifts are needed.

Hampton Students Coming

Hampton Institute has found that its work in behalf of the blacks is often best commended to the public through its own students and, in pursuance of a plan begun a year or more ago, a number of them will be in this vicinity for three weeks, beginning Nov. 21 at the North Avenue Congregational Church in Cambridge. The appointments thereafter include Scituate, South Boston, Dorchester, Roxbury, Newton, as well as the Park Street Church and the Arlington Street in Boston proper. The series will terminate at the United Church, New Haven, on Sunday evening, Dec. 12. There will be many to avail themselves of this opportunity to hear the students sing and speak, and to listen to addresses by Principal Frisell and the prominent ministers and laymen whom he will summon to the platform with him.

A Goodly City

The healthfulness as well as the attractiveness of Boston as a place of residence is constantly improving, and the patriotic services of many of its citizens are enjoyed by multitudes who never think of those to whom they are indebted. Our splendid system of public parks and boulevards, our bright new subway, the great union railway station, are among the conveniences by which all the people profit. The great station now being constructed on the south side of the city will soon be added to the list. Very little criticism has been made of those who have planned and those who are administering these institutions which so largely promote the public welfare. Perhaps if they had been less wise and less devoted to the city's interests they would be more widely known. One of the interesting incidents connected with this public administration occurred a few days ago, when more than 40,000 plants belonging to the city were given away by Superintendent Doogue, a very large proportion of them to children. Each plant had sufficient rich earth to keep it in good condition. They will brighten thousands of homes the coming winter. Much credit is due to the better conditions provided and to the Board of Health for the fact that the death rate of the city was less this year than for any year since 1884.

Actors do not comprehend that Shakespeare's greatest villains, Iago among them, have always a touch of conscience.—Lord Tennyson.

In and Around Chicago

The First Church Clings to Dr. Goodwin

As was anticipated, the First Church declines at present to receive the resignation of its pastor. It voted Sunday morning unanimously to send a sympathetic letter to Dr. Goodwin, in which his great services were recounted, and the desire that after health has been restored many years of service together may be granted them. It is not often that such testimony as this is given any pastor, however extended be his service. But the First Church is not less remarkable in its loyalty to its pastor, or less earnest in its support of him, than he has been in his loyalty and devotion to them.

Dr. Loba's Anniversary

The First Church, Evanston, has been celebrating the fifth anniversary of settlement of Dr. J. F. Loba. During the five years 285 persons have been received into fellowship. The local expenses are about \$8,000 a year, and the benevolence only a few hundred dollars less. The church has organized the Asbury Avenue Church, furnished it a building, and grants it \$500 annually toward its support. Dr. Loba is a leader in all good works, and is heartily sustained.

Another at Glencoe

Friday evening the Glencoe Church celebrated its twenty-fifth anniversary. For many years it was served by ex-President Bartlett of Dartmouth College, then a professor in the Chicago Seminary. Later Rev. Hiram Day served the church and till age rendered it impossible. Mr. and Mrs. Day reside in the village beloved and honored by every one. Their successors were Rev. Moses Smith, D. D., and his wife, the well-known president of the Woman's Board of Missions for the Interior, whose service has been of the highest order. But for his blindness Dr. Smith would undoubtedly continue to minister to this people with increasing acceptance for at least a decade. The congregation is unusually intelligent, has always been harmonious and generous toward all the great causes. Gen. C. H. Howard is one of the leading members.

A Historic Event

Nov. 7, 1837, Rev. Elijah P. Lovejoy was shot by a pro-slavery mob in Alton, Ill., for attempting to publish a paper in which the rights of the colored man were mildly advocated. His death was the beginning of the anti-slavery movement in the West, if not in the country. In order to do tardy justice to his memory, the legislature of Illinois in 1896 appropriated \$25,000 for a monument on condition that the citizens of Alton should add \$5,000 to this sum. The conditions were accepted, and the monument was dedicated Monday, Nov. 8. It is an imposing granite shaft, surmounted with a figure of victory, from base to summit ninety feet in height. Inscriptions tell the story of Lovejoy's heroism and fidelity to principle. The monument stands on a bluff overlooking the city and the Mississippi River and on the spot where the martyr was buried. For years the grave was neglected, being marked only by a simple inscription placed above it by Mr. Thomas Dimmock, who remembered where Mr. Lovejoy was buried. He was one of the speakers on the day of dedication. Rev. J. M. Wilkinson spoke for the colored people. The school children were present, and throngs of visitors from a distance joined with the citizens of the place in doing honor to a real hero, a man who knew that he was risking his life for the freedom of the enslaved, and who deliberately chose to sacrifice it rather than be untrue to his principles.

Rev. Robert Collyer

For six Sundays this venerable Unitarian minister has been occupying his old pulpit in the Unity Church, Chicago. For several years it has been a serious question how to support this church in its present location. Audiences have been small and members have steadily

decreased in number. But it needed simply the announcement that Mr. Collyer would again be in the pulpit to bring together an audience which taxed the capacity of the room. There is something in the tones of Mr. Collyer's voice, something in the touch of genius which he gives to his commonest sayings, something in the Methodist fervor with which he preaches, which is attractive to all who listen to him, even if differing widely from his religious belief. Then, too, Mr. Collyer is at home in Chicago, and multitudes went to the church to catch sight of his face, shake his hand and welcome him back to once familiar ground. Better than all, Mr. Collyer stands for genuine manhood and illustrates it in his appearance.

Ministers' Meeting

The subject Nov. 8 was the paper by Hon. J. H. W. Hall, read before the meeting of the American Board in New Haven. Dr. Scott gave an admirable summary of the paper. Dr. Loba deprecated any thought of giving up any of the fields now under our care. Dr. Gilbert felt that no backward step should be taken. Dr. Corwin spoke as one who, having lived in the Sandwich Islands, knows by experience what missions have accomplished. Judging from the response made to the sentiments of the speakers, the Chicago brethren do not mean to be lacking in the discharge of their duty to their representatives abroad, nor would they approve any action looking toward the giving up or the transfer to any other board of any of our missions. There was not time to discuss the relative importance of evangelistic and educational work, but it may be regarded as certain that, while an increase in evangelistic service would meet with approval, all would vote not to diminish at all the amount of money set apart for educational purposes abroad.

Work Among the Danes and Norwegians

A Danish-Norwegian department has existed for thirteen years in our seminary. It has been under the charge of Prof. R. A. Jernberg, who is also the editor of the *Evangelisten*, a paper which circulates among Dano-Norwegian Congregationalists and is doing indispensable service. For the present three or four hundred dollars are required to meet the deficit incurred each year in its publication. The purpose of the department is to train ministers for work in Dano-Norwegian Congregational churches and to organize such churches wherever they are needed. The work has encountered opposition from the Lutheran churches, or rather from their ministers, and as it increases in importance the opposition becomes more bitter. Including four or five as yet unassociated churches, there are now twenty-five Dano-Norwegian Congregational churches in the United States, some of them East, others West. Last summer Professor Jernberg visited the Eastern and this year the Western churches. He preached in eleven, and was everywhere received with a warm welcome. With one or two exceptions they have comfortable buildings, and the professor was often greeted with large congregations. Their influence upon their local communities is great. In order to instruct those who have but just entered our denomination, and to counteract the influence of those who are hostile to anything which seems to weaken the hold of the Lutheran priests, the *Evangelisten* has been of immense value. The professor is enthusiastic over his vacation experiences. He believes that evangelical churches are needed among these Danes and Norwegians, and that they will rapidly multiply and be of untold service in the development of a spiritual life among them. Thirteen years ago, when the department was organized, there was but a single Congregational church among the Danes and Norwegians. That there are now twenty-five is good reason for encouragement and redou-

bling of effort to reach those whose Christian life in too many cases is simply a form.

FRANKLIN.

Berkeley Temple's Decennial

The institutional church movement was called afresh to public attention last week when Berkeley Temple celebrated the tenth anniversary of its institutional features. The exercises opened on Sunday, Nov. 7, with a sermon by Dr. C. A. Dickinson, reviewing the ten years' work. Monday evening a reception was given to local pastors and guests from different parts of New England. Some bright, informal speaking followed the social features.

Tuesday afternoon an informal conference was held. The relations of the country church to the city church and their respective problems were freely discussed by clergymen and laymen. Dr. F. E. Clark, who presided, thought it fortunate that there was such a church as Berkeley Temple, where there could be a common meeting place to discuss questions affecting the interests of the church and of the city. Dr. Dickinson presented several problems. One was, how to get workers to carry on a church in a down-town district, where a larger number of non-church-going people live. He found it difficult to hold on to workers after he had once secured them. But the most serious question was the church's support. The financial strength of the Temple had not increased in proportion to its numerical strength.

Free discussion followed in which many attempted to offer solutions for Dr. Dickinson's questions. Rev. C. H. Washburn of Falmouth said that freer Christian fellowship together with active work on the part of the members would remove all difficulties. Mr. Linus M. Child, representing the Old South Church, which contributes largely to the support of the Temple, said that he had investigated the work, its methods and expenditures, and was entirely satisfied. Rev. W. A. Bartlett of Lowell said that the church must not be afraid of undignified methods. Rev. R. W. Brokaw of Springfield felt that mere hand-shaking would not hold people unless there was something back of it. There are too many attractions and not enough of sincerity in the church. He was tired of so many attractions. The gospel should be made the only attraction. A number followed Mr. Brokaw with brief and suggestive remarks.

In the evening Pres. W. J. Tucker, who presided, reviewed the history of Berkeley Temple. Its success signified the importance of institutional work in our great cities. Dr. Washington Gladden stirred the audience to thought by emphasizing the individual responsibility that every one has in being able to help solve the greatest social problem of the day—that of the city. The church must make itself felt at the City Hall. If municipal affairs are prudently managed he could not see why people should not have all the luxuries and necessities at a reasonable cost.

Dr. A. H. Bradford spoke of the forward movement in the church of today, and said that it was based on the forward movement in theology known as the "return to Christ," for you cannot love God or serve him unless you first love and serve your fellow-creatures. He put in a good word for the plan of federation which Dr. Berry is to advocate.

Christianity cannot be, must not be, watered down to suit the palate of Hindu, Parsee, Confucianist, Buddhist or Mohammedan; and whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by the help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith; the living Christ will spread his everlasting arms beneath him, and land him safely on the eternal rock.—Sir Monier Williams.

Current Thought

AT HOME

The Church is of the opinion that when the Protestant Episcopal diocese of Wisconsin recently decided to drop the Protestant Episcopal portion of its name "it all unconsciously, in its eagerness for a Catholic position, was betrayed into a schismatic attitude."

Rev. S. W. Dike, in the *Boston Transcript*, holds the churches responsible for the result of the recent municipal election in Greater New York. He also points out inconsistencies in the acts of church members. "But the church member who gives these views of municipal reform his open approval and his vote often does so in utter unconsciousness that his own church is burdened with many or nearly all of these very problems in their germ. If the State or city is loaded down with commissions, committees and bureaus, once useful but which now have become a burden and a temptation, our churches are beginning the same experience. If the city is preyed upon by corporations, the church is exploited by societies of many kinds. The higher motives of the church society may lessen the immediate peril or conceal it, but the principle is no less wrong and harmful. . . . Is it any wonder that we are defeated at the polls when the churches have done so little to supply the cardinal political virtues, and when they ought to show their faith in democracy and their sincerity by reducing their own systems to order and efficiency, and thus point out the path of reform for the city? The truth is that as a people we are trying to reap in the political field faster than the religious culture of the churches has prepared the grain for the harvest."

ABROAD

W. Robertson Nicoll, in the *British Weekly*, asks: "Has the time not come when some of the able theologians of America should write

the strange history of theology in their country, including the different schools, and giving personal sketches as well as quotations from and summaries of books? The subject is one of absorbing human interest, and perhaps the most original development of American thought took place in that form. There is no wonder that it has fascinated novelists. The only British theologian who knew it thoroughly was the late Dr. Smeaton of Edinburgh."

The Speaker, in an admirable article on Forbidden Books, says: "We live in a new world, which, to an incredible extent, is a world of books. May we, ought we, to wander therein as we list, fearing no evil because we know no sin? The common judgment, especially of women who are a little educated, replies in the affirmative. But science—experimental biology, psycho-physics, and the painful but enlightening observation of the insane—tends to set up an Index of forbidden books, the disregard of which has its penalties no less terrible than fire and faggot. Criticism may do much; and it would be well if reviewers, who talk now and then loftily about the freedom and the dignity of art, would condescend to learn a little of that which biological science could teach them; if they would not prate so much of the form and vivacity of artistic productions, but would look to their human or ethical value, and consider them from this hygienic point of view."

The *London Chronicle*, commenting on the result of the New York election, kindly says: "We in England scarcely realize what are the forces with which the independent element has to contend—the forces of officialism, the tricks of politicians, the mass of public indifference, the arts and wiles which in such a city appeal to great masses of the public, the difficulty of getting peoples of varied languages and races to act together for a great public object."



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Tennessee's Successful Exposition

AND OTHER MATTERS DOWN IN DIXIE

Early in the present season one of the editors of *The Congregationalist* made pleasant report of his visit to Tennessee during the first days of its great exposition at Nashville. Humbly following in his footsteps, the undersigned sends a few notes of a similar "Run Southward" taken just as the fair was closing. The "Centennial," as everybody calls it here, has been in every way a success. Despite the yellow fever epidemic and its virtual quarantine for several weeks against the Southern tier of States, the aggregate attendance exceeded a million and a half. The proceeds, besides paying the floating debt of \$200,000 incurred in the exposition plant, will settle all bills in full. A great fair ending without a deficit is surely a new thing under the sun!

General Eaton of Washington, whose former residence in Tennessee and many years of service as United States Commissioner of Education make him specially familiar with Southern matters, remarked the other day that there had been no more fruitful source of progress in these States than the expositions held from time to time in their central cities. The country people, always slow to learn or adopt improved ways of working and living, come to these fairs, see the new machinery and appliances and begin to be dissatisfied with the old. The new South is coming slowly—but it is coming. A young Alabamian called my attention to a new version of the familiar legend of his State in an inscription over a remarkable exhibit in the Building of Minerals and Forestry: "Old motto, *Here we rest*; new motto, *Here we hustle!*" The exhibition of the rich resources of mineral and agricultural wealth, largely developed by Northern capital, can scarcely fail to stimulate a "hustling" spirit in the farmers and common people who were in constant attendance.

Much more marked here than in the busier North is the extreme politeness, free, easy and kindly, of everybody. Street car conductors invariably step off to assist ladies in alighting or getting on board, and no lady is allowed to stand while a gentleman sits. The conductor on the Southern Railway had a pleasant "howdy" or good-by for his acquaintances at every station as the train moved off. There are far less strictness and red tape in business matters than in the North. When I ventured to apply for a card of admission to the exposition as a humble representative of *The Congregationalist*, it was promptly given without asking for any credentials or voucher of any kind. It reminded me of the surprise expressed, thirty years ago, on this same Nashville Railroad, by Dr. Barnas Sears (then agent of the Peabody Educational Fund), that the conductor should take his word that he had a free pass in his trunk. When told that all ministers, although entire strangers to the ticket agents, were allowed to buy half-tickets without any certificates, he exclaimed: "It is curious logic that because a minister of the gospel is supposed to be honest, any man who says he is a minister of the gospel should also be considered honest!"

The Liberal Congress of Religion was not a marked success in Nashville, so far as numbers or enthusiasm are concerned. The morning I looked in there were a baker's dozen in the great auditorium, and Jenkin Lloyd Jones gathered them on the platform. In the afternoon there was a larger audience to hear Rev. B. Fay Mills on *The Things that Remain*. His address was indorsed in the discussion that followed—but then there were no Pilgrim Hall ministers there to cross-examine him! The evening service was held in a Jewish synagogue in the city, the principal speaker being Dr. Washington Gladden. His theme, *The Present Opportunities and Responsibilities of the Churches*, was treated in his own outspoken and earnest manner. But the conservative soil of the South is not favor-

able for parliaments of liberal religion, as Dr. Thomas, the president, whom I met afterwards, freely admitted.

The Negro Building, not only as a new departure in the departments of a Southern exposition, but as a surprising exhibit of what the race, when educated, can do—is doing—excited large and favorable attention. Although the public schools of several cities and counties were represented, the bulk of the educational work was seen to be in the hands of private institutions. Tougaloo, Talladega and Tuskegee had notable arrays of the various and skillful handiwork of freedmen. Fisk University, as the Nashville institution for the race, occupied large space in the building, as it has done in the notice of visitors from all parts. The contrast between this school, well remembered by the writer when carrying on its humble though earnest work, thirty years ago, in the old hospital barracks, where Chaplain Cravath and the beloved Edward P. Smith (both just released from army service) located it in 1866, and the present group of imposing buildings, beautiful for situation, show what faith and works have accomplished in one generation.

Dr. Cravath—president since 1875—is supported by some thirty professors, instructors and matrons, all deeply imbued with the religious spirit and heartily committed to the uplifting of the race with which they have cast their lot. Calling at the institution one afternoon, I found all engaged in an anniversary prayer meeting, it being the hour at which the A. M. A. was beginning its session at Minneapolis. The earnest prayers offered both by teachers and students revealed the spirit of the enterprise. The collection of examination papers seen at the exposition, showing remarkable proficiency in higher mathematics and the classics, was supplemented by a recitation in psychology in the president's classroom and by the testimony of educational visitors that they had never anywhere heard better recitations in Latin and Greek.

Notwithstanding the fame of the Jubilee Singers, it was a surprise to learn of the prominence of the Mozart Society of the institution, and of its rendering before great audiences such music as the Messiah, the Creation, Elijah and similar selections. A complimentary concert was given by the society to the governor and legislature of the State the past year, and the great organ of the Fisk Memorial Chapel was borrowed by the directors of the exposition for use in the auditorium during the season. To hear 350 pupils at morning prayers sing *Steal Away to Jesus*, or

Lord, make me more patient,
Lord, make me more patient,
Lord, make me more patient,
Until we meet again.

under the lead of Professor Spence, was accounted a means of grace.

To make it conclusively clear that Fisk University ranks with its sister institutions in the North, the president's announcement at chapel may be quoted: that on a given day there would be an athletic contest between the football team of the university and that of Atlanta University, and begging the students to receive their visitors with all hospitality and cordiality—"but beat them if you can!" It seems almost strange that an institution so widely known, so finely equipped, so thoroughly useful, should be so slenderly endowed. What can anybody do about it?

MOCCASIN.

Next Century's Sunday School Study

For one thing the meeting of the International Lesson Committee, last week, in Washington, D. C., was especially remarkable. This was the fifth committee appointed to select Scripture passages as texts for a uniform system of Sunday school lessons, and this is the first of the thirty-five meetings which have been held since their beginning, in 1872, at

which all the members, now numbering fifteen, were present. The present committee includes members of the nine leading Protestant denominations. One of the spacious parlors of the Cochran House, which furnished excellent entertainment, was the place of meeting. Six sessions were held on Wednesday and Thursday of from two to three hours each.

The report of a sub-committee on a separate course of lessons for primary classes was discussed at length. Many communications had been received from primary unions, some urging that a separate course should be issued by the committee, others expressing a desire for it under certain conditions, while perhaps about half the opinions expressed were against a separate course. The ideas presented by leaders in primary work were widely divergent, both as to the age of pupils to be thus provided for and the provision to be made for them. For example, one outline proposed was on the life and teachings of Jesus and heroes of the Old Testament. Another was a series adapted to the seasons in this latitude, including winter lessons on snow, ice, rain and wind coming from God, spring lessons on the growth of plants and flowers, etc. Others were carefully elaborated outlines, philosophical and theological, intended to follow and guide the development of the child mind. They included lessons on the character, attributes and work of God, the nature of sin and of salvation through Jesus Christ, etc. These outlines, expressed in modern philosophical rather than theological phrases, resembled the lessons put forth as optional by the Lesson Committee some two or three years ago, which were regarded with little favor by primary workers. Still others expressed a wish to use the simpler lessons of the regular course, and the hope that the biographical element would be made prominent in it rather than the didactic. Many, on learning that the committee had already decided to select the next course of lessons mainly from biographical and narrative portions of the Scriptures, declared their conviction that on such texts as a basis lessons for every grade of scholars could be satisfactorily prepared.

Under these conditions it was evident that the committee could not hope to satisfy those who demand a separate primary course, either by adopting some one of the outlines presented, or by attempting the impossible task of combining them, or by preparing a plan on the basis of one of the several contrasted principles advocated by correspondents. A satisfactory course can only be discovered by experiments, and as several of these seem likely to be tried the sub-committee was continued, with instructions to give its attention to any important work which may be done in this direction, and to report at the next meeting.

The committee decided that the next six years' course of lessons should include two and a half years in the Old Testament and three and a half in the New Testament. The passages selected are to be in the main narrative and biographical. For the year 1900 and the first six months of 1901 the lessons will present outlines of the life of our Lord selected from a harmony of the four gospels. These lessons, with memory verses, Golden Texts, etc., were prepared by the committee at this session. By the use of connecting readings and parallel passages, the historical outline is to be followed, so far as it is indicated in the Bible. The lessons are to be submitted for criticisms and suggestions to corresponding members in Great Britain, Australia and India, and also to several teachers and Biblical scholars. The committee, after having received suggestions from correspondents in this and other countries, will next spring revise and issue to lesson writers the series for 1900.

Reports received show that the use of the International Lessons is steadily increasing. They are studied by more than 10,000,000 teachers and scholars.

A. B. D.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 22, 10 A. M. Topic: Reformatories. Do They Reform? Speaker, Rev. W. J. Batt. Others interested in prison reform will speak.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

FALL STATE MEETING

Additions or changes should be sent in at once. Washington, Walla Walla, Tuesday, Nov. 30.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer, 59 Bible House, New York.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

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THE CONGREGATIONAL CHURCH BUILDING SOCIETY Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

To have maintained itself as a "country church" for nearly two centuries, and yet to be in a live town, surrounded by larger towns and cities within twenty-three miles of Boston, means much to a certain Massachusetts church and community. The church has been the home of the parish, the center of all activity—religious, social and political. With the passing of the town meeting from the meeting house to the new town hall a fresh era in the history of the church and town begins, but may the influence of the church's strong life and purpose not decrease with modern changes.

Substantial accessions to churches in Iowa, as well as to those in other States, are reported sooner than usual this year, due to special evangelistic efforts in the early fall. Should this custom find general acceptance, it may so modify the religious calendar that we shall look for spiritual harvests in the autumn greater than in the spring, as formerly.

There is such a homelike ring to the term which describes a series of entertainments carried on not far from Boston that we feel

quite certain that more detailed information about it would be welcomed by many pastors interested in promoting such ideas.

The recent meeting of a Missouri association illustrates the growing tendency for men and women to work together as comrades, rather than having a separate field for the latter, and special sessions in which they may tell of their labors.

Though far from wishing to proselyte, we shall be glad to welcome into the denomination those two Minneapolis churches—one Swedish, the other Independent—which find Congregationalism attractive. Let the good work go on.

A South Dakota community has recently been blessed with an experience which ought to strengthen its faith in the power of the Holy Spirit. Every conversion demonstrates this, but specially those of persons advanced in years.

One way, and a practical way, of reaching and aiding the outlying districts of a country place is described in a Bay State item. The results show how successfully the idea has been carried out.

The ends of the earth and many places in between met recently around the communion table of a large Detroit church. The pastor is in a position to appreciate the saying: The field is the world.

A BI-CENTENNIAL IN SIMSBURY, CT.

The First Church of Christ celebrated its 200th anniversary in this old historic town Nov. 10. About 500 persons were in the morning congregation when the services began. The address of welcome was given by Rev. Horace Winslow of Westogue. Responses from the mother church in Windsor and the daughter churches in East Granby, Granby, Canton Center and the Methodist church in Simsbury followed. Two historical addresses were given, by Rev. J. B. McLean on The Church Buildings, and The Pastors and People, by the pastor at Simsbury, Rev. C. E. Stowe. The chapel was made a museum of interesting historic relics and quaint portraits and valuable letters and documents. After the morning service about 500 sat down to a bountiful repast spread on tables in the new Casino building. There were good stories told, and pathetic and interesting pictures of "ye olden times" brought to mind by many visiting friends. In the evening at a service in the church an address was given by Rev. Dr. E. P. Parker of Hartford. The celebration was voted a great success, and unbounded enthusiasm seemed to cover as with a garment each participant in the feast of good things which the day afforded.

THEOLOGICAL SEMINARIES

Bangor

Professor Sewall has completed the first half of his lectures in homiletics.—Professor Denio enjoys his Hebrew classes especially this year. New requirements in this department make more satisfactory work possible.—Mr. Stolte is doing excellent work as gymnasium director. Much interest is shown in indoor baseball, and during the past week two games were played in the gymnasium. The attendance of members of the faculty and of their families gave zest to the contests.

Andover

The regular work in sermon criticism has begun with preaching by the Seniors. Messrs. Cressey and Rollins have been the class preachers.—Five Middlers are taking the work offered by Professor Moore in the Old Testament seminar.—The literary seminar which meets with Professor Harris has begun its sessions. This year Kipling is to be studied for the first time.—A. E. Stearns of the Junior Class is coaching the Phillips Andover Academy football team.—The regular work in vocal culture under Professor Churchill has begun, after several weeks instruction to the new men.—Professor Cheyne of Oxford is expected to deliver six lectures during December.—Professor Ryder is the seminary preacher this month.—Mr. Scott, superintendent of the Massachusetts Reformatory, recently delivered a lecture on the work of the reformatory before the Society of Inquiry. G. H. Wright and G. A. Andrews of the seminary do regular work at that institution on Saturdays and Sundays.—The prayer-meeting has been changed from Thursday to Wednesday evening.

Hartford

The Students' Conference Society held its first conference last Saturday evening, the subject be-

ing The Relative Influence of the Pulpit and the Press in Molding Public Thought. The conference was opened by Mr. Boardman of the Senior Class and Mr. Hodous of the Junior Class.—Professor Pratt recently gave a lecture at Mt. Holyoke College on Mozart and Haydn. Last Thursday evening he delivered a lecture at the Metropolitan College of Music in New York city on The Scope of Historic Study Regarding Music.—Professor Paton attended the reception given in New Haven by President Dwight of Yale to Rev. T. K. Cheyne, D. D., of Oxford, England.—Professor Macdonald represented the seminary at the meeting of the Eastern New England Alumni Association last week.—The regular meeting of the trustees of the seminary has just been held.—Two classes in German—one for beginners and one for advanced students—have been started under Prof. Otto Schlutter of the Hartford High School.—At the prayer meeting last Friday evening Messrs. Redfield, Olds and Curtiss gave reports of the convention of the Interseminary Missionary Alliance held at New Brunswick, N. J.—Last Saturday evening the Middle Class held its first social of the year, Professor and Mrs. Jacobus being the invited guests. Professor Jacobus gave an interesting talk on some of his college experiences.

Yale

Tuesday of last week Dr. C. A. Berry of Wolverhampton, Eng., delivered the first address of the year in the Leonard Bacon Club course. He spoke with great earnestness and power, giving a helpful, personal talk.—At its weekly meeting the club debated the question: That Municipalities Should Own Street Railways and Gas and Electric Plants.—H. A. Jump, and not Jessup, as reported last week, is on the university debating team which will meet Harvard next month.—The Senior address before the school was by F. C. Bliss on The Relation of the Minister to the Y. P. S. C. E.—The Senior Class preacher was B. B. Brown.

Oberlin

Dr. C. J. Ryder gives four lectures this week upon the history and work of the A. M. A. He also gives the "Thursday lecture" before the whole college.—Prof. G. F. Wright has given lectures upon Alaska and its gold fields in Toledo, Mansfield, Cleveland and seven other places in Ohio. He is away now upon a tour in Michigan to be gone three weeks, lecturing chiefly on geological topics. In Grand Rapids he gives five lectures.

Chicago

Professor Curtiss gives as an elective inductive study of the Old Testament teaching concerning sacrifice.—Professor Gilllett is lecturing on the Life and Work of Paul.—Professor Taylor's class in municipal economics has presented results of investigation and tabulation of the social conditions of city populations. The statistical data of Chicago Commons and some departments of settlement work have furnished advantages to the class. Mr. C. F. Weller, agent of the West Side Bureau of Associated Charities, with the aid of a fine map, addressed the students Thursday afternoon on the Social Analysis of a Charity District.

Pacific

Resulting from Mr. R. R. Galley's visit a study class has been formed with seven members, led by G. E. Atkinson of the Senior Class. Mott's Strategic Points and Bliss's Development of Missions will be studied. The course of study runs through four years.—Mr. Mathes of the Senior Class read a paper recently before the class in systematic theology in criticism of the theory of evolution, and Mr. Inglis considered the theological bearing of the theory from the standpoint of our accepting it.—F. W. Reid preached recently at the "Rhetoricals," on Sin and Justice.—A seminary Glee Club has been formed.—Professor Lovejoy is giving Sunday evening talks on Job at the Plymouth Avenue Church. Professor Goodell preaches regularly at the Free Baptist Church, San Francisco. Prof. C. G. Buck of the San Anselmo (Presbyterian) Seminary has been engaged to give the elocution for the present year.

CONFERENCES AND ASSOCIATIONS

CT.—The 30th anniversary meeting of the Litchfield Northwest Conference in East Canaan had a novel program, each subject being considered as some part of a mining operation, and all of them making up the general subject, Pure Gold from Our Own Alaska.

N. J.—The Northern Conference met Nov. 9 with First Church, Jersey City, this being the first time that most of the members had seen the new building. The topics were: The Christian Philosophy of the Rights of Man, and The New Theology. Dr. C. H. Everest gave a descriptive account of his visit to Alaska last summer. At the close a meeting of the

New Jersey Congregational Union was held, at which Dr. A. H. Bradford as president and Rev. H. S. Bliss, secretary, were re-elected. Reports showed several churches, besides People's Palace, aided, and total disbursements of over \$1,200. Nearly half of this amount went to the Waverly Church of Jersey City, which is now clear of debt. Mrs. J. L. Scudder made a vigorous address in behalf of the work of the union.

PA.—Philadelphia Conference met with Central Church Nov. 9. Topics were: How to Utilize Young Men in the Church, Reading as a Help to the Christian Life. An illustrated lecture on From Alaska to Florida treated of the A. M. A.

Wis.—A well-attended autumn meeting of the Lemonweir Convention was held in Pittsville. Among the topics were: The Ideal Home Missionary Pastor, The Neglect of the Doctrine of the Holy Spirit in the Preaching of Today, Divine Healing, Missions. Rev. F. B. Doe preached the sermon and represented Ripon College.

Mo.—The annual meeting of Kansas City Association, at Green Ridge, Nov. 8, 9, was largely attended, and was of marked interest and power from the opening sermon on the Denial of Self, by Dr. Henry Hopkins, to the practical discussion of Our Home Missionary Problem Within the Association Limits the last evening. The Business Administration of a Church, The Evening Service, The Midweek Service, Endeavor Work in Its Relation to the Church, What Constitutes a Church Member, How to Create a Spirit of Benevolence in the Church, Looking Outward, and a Conference on Sunday Schools were included in the program. There was no woman's hour, but three of the topics were discussed in carefully prepared papers by women.

S. D.—The annual meeting of Northern Congregational Association was held at Bowdle, Rev. E. U. Menzi, pastor. Four pastors with delegates drove across country an average distance of 40 miles to attend. Practical papers were read on the distinct yet analogous themes: Evangelism, The Church, Missions, Worship and Bible Study. There was abundant opportunity for helpful discussion, though one afternoon and evening were occupied by the council called by the church for the examination and ordination of the pastor. Later his infant son was baptized. Among the topics were: The Evangelistic Pastor; Sermon Methods (both with Adults and Children); The Gospel Idea; St. Paul as an Evangelist; Revivals, Pro and Con; The Living Christ in the Church of Today; Educational Value of the Church; A Town Without a Church; How Does the Church Help Me? (discussed by both men and women); The Evangelistic Church; Is the Church Ministering to the Poor? Loyalty to the Church; Systematic and Proportionate Giving; Family Worship; The Keswick Movement; General Plans for the Coming Year. An old-fashioned prayer meeting closed one of the best local gatherings held in the State.

CAL.—Upper Bay Conference met at Suisun, Oct. 26, 27. Interesting discussions were held upon The Church and Social Questions, The Relation of the Y. P. S. C. E. to the Church, The Church and the Holy Spirit. Dr. W. C. Pond spoke on Chinese Missions, and Rev. Thomas Hanna, recently returned from Cape Prince of Wales, on Alaska.

CLUBS

MASS.—The Essex Club met, Nov. 15, in Danvers, at the Maple Street Church. The women of the church served supper. Hon. H. N. Shepard gave the address on Municipal Government. Music was furnished by the church quartet.

The Old Colony Club, at its last meeting in Brookton, heard an illustrated lecture by Rev. A. W. Archibald, D. D., of Porter Church on A Trip Through Italy. The meeting was largely attended, and was especially enjoyable owing to the fact that the lecturer was reviewing his own travels.

IND.—The Indianapolis Club met, Nov. 9, at People's Church. The topic, Literature in Its Relations to Life Building, was discussed by Rev. G. R. Wallace, D. D. The new president is Rev. O. D. Fisher.

MICH.—The Western Michigan Club had for its afternoon subject Theology Up to Date, discussed under three heads: (1) Is It Being Re-stated? (2) What Has Become of Calvinism? (3) Important Relations to Unitarianism. In the evening Rev. J. H. Barrows, D. D., addressed a large audience on the theme The Christian Conquest of Asia.

NEW ENGLAND

Boston

[For other Boston news see page 753.]

At Eliot Church, Roxbury, last Sunday Rev. Henry Varley, the evangelist, preached in the morning,

and at the Second Church, Dorchester, in the evening. This week in Park Street Church he has conducted the noon meetings. Dr. David Gregg occupied the Park Street pulpit last Sunday.

CHARLESTOWN.—First celebrated its 265th anniversary of the society with a supper and roll-call. The pastor, Rev. C. H. Pope, gave a short history of the society; a former pastor, Rev. G. W. Brooks spoke of earlier days, others spoke, and an original poem was read. The society was founded in John Winthrop's days, its records being complete down to the present time. John Harvard was among the first pastors of this parish. The Sunday school is 81 years old.

Massachusetts

SOMERVILLE.—Highland. This new church is growing in numbers and power. The congregations are larger than ever. The new Congregational hymnal has been purchased by the church, and will be used for the first time at the special Thanksgiving service Nov. 21. A salaried missionary aids the pastor in house to house visitation. The pastor, Rev. G. S. Anderson, conducts two weekly Bible classes outside of his congregation, the proceeds of which he gives to the building fund of the church.

EVERETT.—First. The 50th anniversary of the Sunday school, last Sunday, was signalized by a sermon by Rev. A. E. Winship in the morning. The evening service was largely attended and several ex-superintendents were present. Mr. Winship made an address at this time also.

NEWTON.—Auburndale. Three short courses of Bible study have been arranged. On four successive Tuesday evenings a normal course will be conducted by Prof. Mary E. Woolley of Wellesley. The lessons deal with the land of the prophets and with the prophets Amos, Hosea and Isaiah, the last half of each hour being devoted to the study of the art of teaching the Bible. During the course helpful books of reference will be placed in the library. One Friday evening a month for three months the Sunday school lesson for the following Sunday is to be the subject. On the second Sunday evening of three successive months addresses are to be given on The Co-ordination of Three Great Educational Forces in Our Community—the Family, the Day School and the Sunday School. Nov. 14 this topic was treated from the point of view of the family, by Rev. S. W. Dike and Miss M. P. Frye of the Brookline High School. Rev. F. N. Peloubet, D. D., Mrs. F. E. Clark and Principal E. C. Adams of the Newton High School are to be the speakers on the other topics.

STONEHAM.—A beautiful new communion set, with individual cups, has been presented to the church by Deacon O. W. Richardson, in memory of his father, G. O. Richardson. A handsome sum of money was recently given to the new pastor, Rev. C. E. Beals, for a "moving fund." Cottage prayer meetings are being held by the C. E. Society. The "social concert" course is giving excellent satisfaction, and is splendidly patronized.

BEVERLY.—Dane Street held its annual meeting Nov. 9. Despite a hard rainstorm, a large company enjoyed the social hour and banquet. Reports from all branches of the work showed growth. Forty-one new members have been received, the largest number in 20 years. The number of deaths has been unusually large, but the roll, after a thorough revision, is 445. The S. S. enrollment is 590, with 68 per cent. for the average attendance. Benevolences amount to about \$2,500. Attendance at all services is large, the evening service averaging 500 for the year.

HAMILTON.—First is rejoicing in a new pipe organ recently built and costing \$1,500. During the summer extensive repairs were made on the meeting house, and an addition to contain the organ and a choir gallery was built, and the interior of the house newly painted. A new carpet covers the floor, and brass rail and standards with green plush draperies adorn the choir gallery. The total expense was about \$2,000. The dedication of the organ and the reopening of the building occurred about the middle of October. A large congregation, containing many former members, was in attendance. The pastor, Rev. J. G. Nichols, preached an appropriate sermon on True Worship and Praise, and Mrs. Nichols, the pastor's wife, presided at the organ. A large chorus was trained especially for the occasion. The soloist was the wife of ex-Mayor Nathan Matthews of Boston, whose summer home is in this place. The church was founded in 1714 as the Third of Ipswich, and all the town meetings and elections have been held in the vestry. A new Town Hall has recently been erected. Mary A. Dodge (Gail Hamilton) was a member of this church from 1850 to the time of her death.

WEST NEWBURY.—Lower Parish. The meeting house has received a coat of fresh paint since the

coming of Rev. W. B. T. Smith to lead this people—an evidence of good work.

LOWELL.—Kirk Street. New pews have been placed in the church, thus increasing the seating capacity by 200. The winter choral services are now begun, after careful training during the fall. A large chorus assists the quartet. The pastor, Rev. W. A. Bartlett, has prepared a special order of evening service for this purpose, beginning with a processional sung by the chorus upon entering the audience-room. The pastor uses a stereopticon to illustrate the evening sermon. The service closes with a pastoral prayer, the Lord's Prayer, with response by the choir, the benediction and an antiphonal rendering of further selections from Sullivan's Hymn of the Life Beyond.—Kirk Street. Rev. W. A. Bartlett preached Sunday evening before the six judges of Good Templars in the city a sermon on The Rule of Rum. About 300 persons attended the service. It is hoped that energetic measures in behalf of no license will be put forth by the united churches and Good Templars.—Norwegian. Rev. Mr. Jacobsen has been appointed by the Home Missionary Society in place of Rev. Axel Solberg, who died in the early summer. The church holds its services in the Eliot meeting house.

DRACUT.—Central. Thirteen persons were received into membership Nov. 7, six on confession. At the two communions in the remodeled "Yellow Meeting House" 22 accessions have been received. Rev. F. I. Kelley is pastor.

WALTHAM.—First. The Congregational Club, whose aim is to increase interest, effectiveness and numbers at the Sunday evening services, observed its first anniversary Nov. 7. The evening service was distinctly the anniversary meeting. The pastor, Rev. C. E. Harrington, D. D., gave the anniversary address. The membership of the club is over 60.

FALL RIVER.—Central held, Nov. 7, the most largely attended communion service in its history. Individual cups are used and the supply already needs to be increased. Rev. William Knight is the new pastor.

NORWOOD.—First. The winter campaign has opened auspiciously. Nov. 14 there was an impressive service, when 18 persons were received to membership, the majority on confession and also a majority being men. The pastor, Rev. C. F. Weeden, has recently returned from a trip to the Middle West. He supplied the First Church, Peoria, for two Sundays.

EAST FALMOUTH celebrated the centennial of the erection of its meeting house last Sunday. There was a historical sermon by the pastor, Rev. E. N. Smith, an address by Rev. C. H. Washburn and an original poem. People were present from every section of the town, and the house was filled to the doors. Special decorations and music by the choirs of North Falmouth and Waquoit churches added pleasure to the celebration. Previous to the building of a meeting house here at Hatchville the townspeople worshipped in the village.

MIDDLEBORO.—Central has been running a barge to church from the Upper Four Corners every Sunday for the past two years. It has been free to all comers. About 55 different persons have used it, and 14 on an average have been brought in every Sunday to attend the churches. Rev. R. G. Woodbridge is pastor.

WORCESTER.—Hope is much stirred up over the prospect of losing its pastor, Rev. E. W. Phillips, who has been called to the church in Swampscott. —The late Joanna Bliss left \$5,000 to the National Christian Association of Chicago, \$3,000 to the A. M. A., and \$500 each to the Woman's Board and the Massachusetts Bible Society, \$1,000 each to the C. H. M. S. and the Grafton church, and \$1,500 to the town of Royalston for a public library, which sum, if not accepted by the town, will be added to the gift for the National Christian Association. There were also other bequests.—Piedmont. The Men's Union has disbanded to make way for a new union which has since been organized to include both men and women. Dr. Wallace Nutting of Providence occupied the pulpit Oct. 31.—Union. Sunday evenings in November Dr. J. E. Tuttle is giving sermons to young men on The Young Men of the Old Testament: Joseph, the Young Man in Society; Moses, the Young Man in the State; Samuel, the Young Man in the Church.

SPENCER.—First celebrated rally week recently. Special services opened the week on Sunday, and following these were held a rally reception, social and musical. The annual church supper and roll-call were held, carriages being sent for the aged members. The present membership is 373, of whom a large number were present.

BROOKFIELD observed a recent day as Rally Sunday with large attendance. The pastor, Rev

E. B. Blanchard, reviewed the year. The attendance at church services has been good, and meetings have been conducted at Podunk and Potopog.

SPRINGFIELD.—*First.* Through the kindness of Mr. Marvin Chapin a neatly printed copy of the pastor's sermon, entitled *Method and Progress of the Old Testament Revelation*, has been presented to each teacher of the Bible School. A Business Men's Bible class has been inaugurated. A church choral society has been organized to provide music for the Sunday evening services. Some of the best compositions are being studied and rendered. An old people's day was observed Oct. 8, when carriages were sent for those unable to come otherwise, and the pastor, Rev. F. L. Goodspeed, preached an inspiring sermon.

Maine

KENNEBUNK.—*Union.* Nov. 7 was made an Endeavor field day to celebrate the 15th anniversary of the society. Rev. J. L. Hill, D. D., gave an address in the forenoon on *Five Points With Five Initials*, Y. P. S. C. E., and in the evening on *The Worst Boys in Town*. The new members recently received to membership make 100 received during Rev. G. A. Lockwood's pastorate.

AUBURN.—The Maine Ministers' Association was a meeting of great sociability and helpfulness. The afternoon session was spent in business, papers and discussions. A banquet, which was followed by bright, witty speeches, preceded the evening address by Rev. P. S. Moxom, D. D., on *Personal Righteousness*.

DEER ISLE.—New coats of paint have freshened the building, which is now in excellent order. A beautiful china service was presented the pastor, Rev. S. W. Chapin, and wife on the occasion of their 20th wedding anniversary, which was also celebrated by a parish picnic party as a surprise to them.

ELLSWORTH FALLS.—Great increase of religious interest has followed the meetings of Evangelist Everts, who assisted Rev. E. L. Hunt, the pastor. Sixty persons have expressed a determination to live Christian lives.

WINDHAM.—Rev. Messrs. J. E. Aikins, E. M. Cousins and W. G. Mann assisted in dedication services, Nov. 4, of a Union Memorial Chapel in one of the districts of Windham.

GRAY.—The pastor, Rev. E. M. Cousins, has closed his second summer's work in supplying at two points on Sunday afternoons in the neighboring town of Raymond.

KITTERY.—The ancient pulpit, built in 1730 when the meeting house was erected, is again in use, and adds much to the historic value of the edifice.

LOVELL.—Rev. E. B. Wood has closed his engagement and leaves, much to the regret of the parish. Rev. C. S. Young will supply for the present.

EAST BALDWIN.—A C. E. Society of 20 active members has been established by Misses Washburn and Burdette, who have been laboring here.

Waldoboro's meeting house has been extensively repaired, and the pastor, Rev. Hugh McCullum, was ordained Nov. 16.—Amherst's meeting house has been extensively repaired.—Rev. M. S. Hartwell of Yarmouth is to give seven Sunday evening addresses on *The Ideal Family*.

New Hampshire

SANBORNTON.—Nearly \$1,000 have been raised for extensive and much needed repairs and improvements now going on in the edifice. These include painting the exterior, a steel ceiling, a fresh dressing of the walls, replacing the old pews with new circular ones, a new carpet for the audience-room and putting in a furnace. It is expected all will be completed for rededication about the 1st of December. The venerable pastor, Rev. N. P. Philbrick, who has faithfully served the church for the past seven years, has resigned and closed labor Oct. 31.

KINGSTON is making a new departure in reference to Sunday school work. The lesson for the coming Sunday is given the last quarter hour of the weekly prayer meeting in the way of preparation, and at the close of the Sunday's session, with the use of the blackboard, the pastor, Rev. W. F. Warren, conducts a general review.

LEBANON.—The pastor, aided by the church, has planned a course of lectures and musical entertainments for the special benefit of the young people during the coming winter, any surplus of proceeds to go toward church work.

In the state there are 14 church edifices which are 100 years old or more. *The Congregational Record* has begun a series of descriptive articles which will consider them.

Vermont

ST. JOHNSBURY.—*North.* The pastor, Rev. A. H. Heath, D. D., has formed a Young Men's Club. The

members agree to attend the Sunday evening meeting and exert in every way a Christian influence. They will have general direction of the meetings, suggesting subjects to the pastor and acting as an introduction committee both before and after the service.

BRATTLEBORO.—The Sunday school has voted to send \$25 to Mrs. H. S. Caswell for a parsonage in Nebraska, and the Y. P. S. C. E. added \$10. It is hoped to increase this amount to \$100 soon.

DUMMERSTON.—An interesting fellowship meeting was held Nov. 10. Representatives from a good number of neighboring towns were present. The sermon was by Rev. Smith Norton.

Rhode Island

SLATERSVILLE.—The starting of an Episcopal church in the village has strengthened the Protestant religious influence in a place strongly Roman Catholic. The women and young people are helpful in sustaining the midweek prayer meeting.

WOOD RIVER JUNCTION.—For 50 years this village was controlled by saloon influence, which, now that the church has come, has lost its power. Rev. James Greer is pastor.

KINGSTON.—The Sunday evening service has been combined with the C. E. Society meeting with increased interest and power.

Connecticut

NEW HAVEN.—The State S. S. Association held its convention here Nov. 9.—*Center.* Nov. 10 Rev. E. R. Young gave two lectures in the chapel under the auspices of the New Haven Indian Association on *The Indian Woman as She Was and Is*, and *Romantic Life in the Land of the Auroras*. The Sunday afternoon vesper services, which have been popular for the last two years, have been renewed. The music is of a high order and is in harmony with the brief address of Rev. Dr. Newman Smyth, the pastor. The Thanksgiving sermon will be preached by Dr. Smyth this year.—*United.* The Men's Club service last Sunday evening was addressed by Dr. Reuben Thomas of Boston on *The Moral Value of a Man*.—*Plymouth* is flourishing in its new location, a rapidly growing community. A weekly paper, the *Plymouth Messenger*, has been started, with the pastor, Dr. W. W. McLane as editor.—*Taylor Memorial.* The Lebanon Mission, which has been under the care of Center Church, has united with this church and last Sunday came to the church in a body. The church is situated in a growing manufacturing community. Rev. A. M. Hall of the last graduating class of Yale Divinity School is pastor. He was formerly professor of Hebrew in Butler College, and a preacher in the Church of the Disciples.

BURLINGTON.—Progress is being made on the new chapel, which it is hoped will be ready for occupancy before winter. It is to be 30 x 35 feet, at a cost of \$1,500 for building and equipment. It will contain a conference-room, ladies' parlor, kitchen and library. The annual fair added materially to the fund on hand, so that it is expected to finish the building with money raised for the purpose and without incurring debt.

WILLIMANTIC.—A new course of S. S. lessons in Bible study has been adopted for this quarter. The lessons were prepared by a special committee appointed by the teachers and under the direction of the pastor, Rev. E. A. George. The current quarter is devoted to consecutive studies in Acts, a chapter at a lesson, the Bible text being used. Other books will be taken up in a similar manner if the plan proves a success.

NEWFIELD.—Well-attended meetings have been held in the schoolhouse for some time, and a project is on foot to build a union chapel. Papers are being circulated and the promoters are meeting with good success. Early in the century there were two good-sized churches here, but of late years this wide territory has been without religious services except an occasional meeting in the schoolhouse.

WOODBURY.—*North.* At a special meeting of the society it was voted to move the sheds to land recently presented for the purpose, giving room on the present location for two houses. This change was brought about largely through the efforts of the pastor, Rev. J. L. R. Wyckoff.

GILEAD.—Recently the pastor in Hebron, Rev. W. P. Clancy, established a Sunday school in an outlying district of the parish known as Jones Street. In receiving new additions to the church recently the new form of admission of the National Council was used.

ROCKY HILL.—At a meeting of the church it was voted to adopt the plan of systematic benevolence, and the six Congregational and national societies have been arranged for in the distribution for the year.

EAST HAMPTON.—The parsonage is being re-

painted and repapered. Rev. William Slade, the newly called pastor, and his wife will occupy it as soon as the improvements are completed.

ANSONIA.—Special services have been held recently, and 10 new members were received on confession Nov. 7. Rev. W. F. Markwick, D. D., is pastor.

MILTON.—The pastor, Rev. W. E. Page, of the last graduating class at Yale, is preaching a series of evening sermons on *The Serious Business of Living*.

MIDDLE STATES

New York

LOCKPORT.—*First.* The pastor, Rev. J. W. Bailey, began his eighth year's pastorate Nov. 7. Interesting services were the communion in the morning, the members attending in large numbers, and a harvest home service in the evening, with a large congregation. The day was a glorious anniversary. In seven years \$8,070 have been given for benevolences and \$20,000 raised for home expenses and 200 new members added, making a total present membership of 451. The weekly prayer meetings have been steadily increasing in numbers and interest for several months.

NEW YORK.—*Trinity.* A beautiful new organ has just been completed for the church. It was used for the first time Nov. 7, and gave great satisfaction. The church has now a complete working plant, and is as well equipped as any church in the city north of the Harlem. Rev. Franklin Gaylord is pastor.—*Broadway Tabernacle.* The occupant of the pulpit last Sunday was Rev. C. E. Jefferson of Chelsea, Mass.

LINCOLN.—The fine new house of worship was dedicated Nov. 10. Rev. W. H. Pound preached at the morning service, and Rev. E. N. Packard, D. D., the dedicatory sermon in the afternoon. About \$300 of indebtedness were raised. The house is neat in appearance and commodious in arrangement. It is the second building dedicated on the field of Rev. D. W. Bull within the last three months.

OWEGO.—*First.* Rev. C. M. Bartholomew, the pastor, while going down the steps at his residence recently, fell, striking on his back and shoulders and severely shocking him. Medical attendance was called but he has been confined to the bed since and it is not definitely known how serious his injuries may be.

BROOKLYN.—*Puritan.* The 25th anniversary was recently celebrated by this church.—*Pilgrims.* Dr. R. S. Storrs preached his 51st anniversary sermon as pastor last Sunday. He referred to the many changes which had occurred in the city and nation during his term of service.

BINGHAMTON.—*Plymouth.* The church fair held by the women netted \$150. The reading circle had the pleasure of listening to an interesting lecture, Nov. 4, by Rev. W. B. Thorp of the First Church on his recent eastern travels.

New Jersey

ASBURY PARK.—A building lot 100 by 150 feet has been secured, costing \$9,000. Plans are ready for the building, which is to cost about \$12,000 additional. It is to seat 750 and it is to be begun before the end of the month. The church is only 17 months old and has about 200 members and is growing steadily. It contributes to seven benevolent causes and has two students for the ministry, both to go as foreign missionaries. The senior deacon, Mr. W. F. Le Roy, who did a great deal for the church, died recently.

GLEN RIDGE.—During the summer the house of worship was renovated. The pastor, Rev. F. J. Goodwin, has begun a course of five evening sermons on *Old Books With New Bindings*. The books belong to the Old Testament. The good literature committee of the Y. P. S. C. E. has distributed papers and magazines throughout the summer to 25 invalids. The Sunday school has decided to change from the Blakeslee lessons to the International.

THE SOUTH

Maryland

BALTIMORE.—*First.* The Lawrence memorial settlement, started by the late Dr. E. A. Lawrence of this church, shows good progress. Last year a mortgage of \$500 was cleared from the property, of which the directors are now owners.

Georgia

ATLANTA.—*First.* At its annual meeting, reported members numbering 420, additions 54, on confession 51, receipts \$1,700, Sunday school 200 and all departments in good condition. The salary of the pastor, Rev. H. H. Proctor, has been increased. It was voted to contribute to all the benevolent societies of the denomination.

Arkansas

ROGERS.—The pastor, Rev. R. C. Walton, has assisted Rev. W. H. Williams at Siloam Springs in special meetings. Members have been added at Rogers at every communion during the pastor's three years here.

THE INTERIOR

Ohio

CLEVELAND.—*Olivet* and its pastor, Rev. D. D. McSkimming, with great self-denial, continue without aid from the City Missionary Society. On a recent Sunday they raised nearly \$150 to meet a note on their building due the following day. The pastor is temporarily devoting part of his time to business in order that he may continue to supply the church. One of the members, who is a merchant, offered to give to the church the entire amount of sales on a certain day.

GUSTAVUS.—Rev. A. T. Reed has held two weeks of meetings with Rev. L. P. Hodgeman, resulting in a spiritual quickening and about 30 conversions. Mr. Reed then began work in Cleveland.

Illinois

[For Chicago news see page 754]

SEATONVILLE.—This new church enterprise is growing. A fine lot 100 by 150 feet has been secured for a building. The hall is full at all the services. At the midweek meeting an attendance of 150 is not uncommon. Dr. J. H. Wilson of First Church, Spring Valley, is also pastor of this church.

SOUTH DANVILLE, Rev. James Hayes, pastor, reports progress in the new church building. At this place the miners and operators have come to terms, which fact gives hope and courage for the hard work of this region.

STREATOR suffers because of the strike so far as finances are concerned. Otherwise the outlook is good. The prayer meetings are well attended, and meetings are held after each Sunday evening service for inquirers.

BELVIDERE finds the cramped quarters of a hall almost unendurable, and is seeking pledges for a church building, with considerable success. Assistance is hoped for from the C. C. B. S.

Indiana

INDIANAPOLIS.—*People's*. The edifice was rededicated Nov. 7. The building is a massive structure with fine architectural possibilities. It was purchased five years ago in an incomplete condition, the vestry being used for worship since then. A grant and loan of \$1,500 from the C. C. B. S. enabled the church to complete the building so far as to prepare the main auditorium for occupancy. The exterior has been painted, the great window spaces have been filled with art glass, and the walls frescoed. The choir loft and pulpit platform are finished in paneled oak, and the circular pews are of the same wood. The room is cruciform in shape, and will seat 800. The fine pipe organ formerly used in the old Mayflower Church has been set up in the loft at the rear of the pulpit. Rev. G. R. Wallace, D. D., of Chicago delivered the dedicatory discourse, his theme being *The Overflowing Life That Enriches the World*. The prayer was by the pastor, Rev. O. D. Fisher. Congratulatory addresses were given by the pastors of the various denominations in the city and by Drs. Hyde and Curtis. Dr. Wallace also preached at the evening service to a large congregation, and lectured Monday night on *Henry Ward Beecher to a good house*. The church has prospered under the care of the present pastor, who has inaugurated and carried out some effective forward movements.

CENTRAL.—The new parsonage has been cleared of indebtedness without calling on the C. C. B. S. This region is becoming more largely a fruit country, and the population thus has greater opportunity for advancement. The need of religious work is great. The pastor, Mr. E. W. Murray, preaches at four points, and two or three other distant neighborhoods are pleading for services. Congregationalism seems adapted to do the work, and its renovating force in morals, character building and purity of the ballot is being more and more recognized.

FAIRMOUNT.—Congregations are increasing under expository sermons given by Rev. C. A. Riley. The midweek meeting has been turned into a prayer and Bible-reading service, in which, after brief preliminaries, a systematic study of some one book of the Bible is taken up.

Michigan

DETROIT.—*First*. Last week Sunday 23 new members were received, nine on confession. Of those who came by letter three were from Boston, two from Honolulu, two from St. Louis, two from Russia, while one is daughter of a missionary in India, who is working under a British society, and another the grandson of a Congregational minister. The chapel services are being well attended, and

indicate much interest on the part of the people in the coming winter work. The Sunday school has pledged \$100 to the State home missionary debt. —*Mt. Hope*. The pastor, Rev. Jas. Hyslop, is preaching a series of four evening sermons on the *Lost Son* to large and interested congregations. —*Woodward Ave.* The topic of the Young Men's Club last Sunday was *The Church and the Commercial Traveler*.

YPSILANTI.—Rev. B. F. Aldrich is preaching a series of special Sunday evening sermons on *The Romances of Arthur*, with such topics as: *The Chivalry of the Spiritual Life, The Spirit of Chivalry, Arthur, the Natural Man, Intellect and Love*. The Students' Bible Class has a membership of nearly 100, with Professor Barbour as teacher. The church gave a reception to the Congregational students of the Normal College, at which nearly 200 were present. A new plan of parish work has been inaugurated by the pastor, and it is working splendidly.

MUSKEGON.—*Grand Avenue*. After being closed for some time the house has been reopened for services under the pastorate of Rev. Frank Blomfield. —*First*, Rev. Archibald Haddon, pastor, has begun holding the second Sunday service at five o'clock instead of the usual evening service. Short address on a practical topic and a praise service by a well-trained chorus make a delightful vesper hour.

LANSING.—*Pilgrim*. Rev. E. B. Allen, the pastor, is preaching a series of sermons on *Talks With the Tollers*. The special themes are *The Nobility of Toil, and The Relation of the Toller to His Trade, Thrift, Home, Training, Temptations, Enemies and His Saviour*.

TRAVERSE CITY.—The Ladies' Aid Society will make a new departure by introducing lectures with practical illustrations on *Household Economics, Food Materials, Health, Economy and Preparation* will be treated.

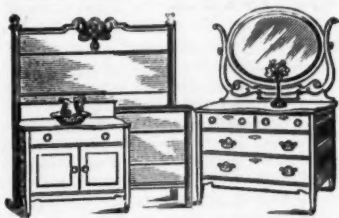
Continued on page 762

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NOT EASY TO FIND.—Cheap chamber sets abound in the furniture stores, but when our readers look for artistic beauty in a cheap set, they are likely to be disappointed unless they know what store to visit. There is only one house in this city—the Paine Furniture Co., on Canal Street—who are able to name low prices for really beautiful furniture. Some of the chamber sets offered by this house this season are models of artistic beauty.

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Continued from page 761.



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Owosso has again adopted the "apportionment plan" of raising the finances. The trustees find, after a year's trial, that the idea has been highly satisfactory and provided more money than ever.

ALPENA has commenced the publication of a weekly bulletin which will contain pulpit editorials, items of interest and parish doings.

HOPKINS STATION.—Thirty-two new members received Oct. 31, all on confession, infuses much new life into the church.

RED JACKET has been closed several weeks for decorating, carpeting and otherwise improving the interior.

Wisconsin

CLINTON.—Twelve persons united with the church at the last communion, 11 on confession. Union evangelistic services have been held under the lead of Mr. C. N. Hunt of Minneapolis. His work was tactful and it has done much to bring the churches of this place into closer fellowship. Rev. William Moore is pastor.

WHEATON.—District Missionary Dexter assisted in a week of special meetings during October. A parsonage is being built. Rev. H. R. Vaughn is pastor.

The foundations of the new building in New London are laid and it is hoped that the house may be completed before cold weather.

THE WEST**Missouri**

KANSAS CITY.—First. A series of Sunday evening sermons, by Dr. Henry Hopkins, on Character Building is in progress.—Clyde. Dr. Wolcott Calkins is lecturing Sunday evenings on Puritan History.—Beacon Hill. The paper before the A. M. A. at Minneapolis, on Woman's Part in Mission Work, by Mrs. E. C. Ellis of this church, was profitably read by her to the evening congregation Nov. 7.

ST. LOUIS.—Compton Hill. The C. E. Society has added to Dr. D. M. Fisk's stereopticon outfit an electric light, and he has given the first of a series of monthly Sunday evening lantern discourses. He has gathered about 1,000 slides, many of them bearing upon Congregationalism and nearly all having to do with the richest parts of the world's religious history.

Iowa

CENTRAL CITY AND JACKSON.—Rev. D. D. Tibbits has been pastor since Oct. 1. Just before his coming an exchange was made of the old parsonage, with its spacious grounds, for a larger and more modern house, nearer the church and schoolhouse. Oct. 10 the Jackson church received six into membership on confession, the result in part of special meetings conducted by Evangelist Corder at a neighboring town. Central City received 13 on the following Sunday, all but two of them adults and four uniting on confession. The time seeming favorable for a special effort at Jackson, Rev. B. C. Tillitt was secured to spend eight days with the church, beginning Oct. 17. Ten more were received to membership Oct. 31.

LAKE SIDE.—Just before leaving for their new work at Big Rock, Rev. L. R. Fitch and wife were given a farewell reception and donation by their people. On another recent evening, also, Mrs. Fitch was given a surprise by the members of the choir, of which she was organist, and the young people of her S. S. class. After a social evening they presented her with a sum of money in appreciation of her work. The pulpit is being supplied for the present by Mr. Halverson of Clear Lake.

DES MOINES.—North Park. Rev. Benj. St. John, pastor from the organization in 1885 has resigned to accept an appointment to the office of general missionary under the State H. M. S. During his 12 years' pastorate the membership has grown to about 200, with a valuable property and prospects of a still brighter future. The resignation is to take effect at the close of this year.

ALEXANDER, which is only a few weeks old, has been supplied for several Sundays by Rev. Edwin Ewell of Clarion. The people have secured temporary use of a building belonging to the Germans. Congregations are good, and the work seems to be going on well. An effort is being made to secure regular service from Rev. S. A. Martin of Rowan.

MONONA has shown signs of progress during the past year. The C. E. Society and the Sunday school are increasing in size, the latter being larger than ever before. Greatly needed improvements have been made on the church property; the parsonage has been painted and new walks have been laid in front of both buildings.

Continued on page 764.

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The Business Outlook

General trade has shown a further tendency to slacken up, but the industrial situation of the country is nevertheless in far better shape than at this time a year ago. Outside of the cotton mills industries are as a rule fairly active, and the utmost confidence in the future is expressed by manufacturers. In cotton goods the situation is most unsatisfactory, the demand being slow and prices low. The Fall River print cloth market is at its lowest point, and the mills there continue to reduce their dividends.

The heavy bank clearings from week to week constitute one of the features of the business situation. Last week they amounted to \$1,347,000,000, an increase of ten per cent. over the preceding week and thirteen per cent. in excess of the corresponding week of 1896. Exports of wheat continue heavy, and Europe must either buy our securities or ship us gold to liquidate the large trade balance against her. Railroad earnings are showing relatively smaller gains, because now comparisons are being made with fairly normal conditions last year.

Wool, iron and steel are strong and fairly active. Cotton yarns are also in improved position. Otherwise merchandise is in moderate movement, and the cold weather is expected to give trade the desired impetus. The stock market is erratic, Wall Street fearing the advent of Congress and Cuban complications too much to inaugurate a bull movement of extended scope. The best opinion is, however, that on weak days this winter stocks should be picked up for much higher prices in the spring.

Education

The work at Rollins College, Florida, is under way for the new year, with several additions to the corps of professors and an enrollment of over 150 students, among whom are several Cubans. Pres. G. M. Ward is greatly encouraged at the outlook.

Redfield College has put forth heroic efforts to rebuild since the destructive fire. A commodious building is so far completed that it can be used by the forty-five students already in the school.

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*, except in case of the "1898 Combination," which includes one year's subscription (in advance) to the paper.

1898 (The Century Magazine, \$4.00)	\$7.50
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Atlantic Monthly.....	\$3.25
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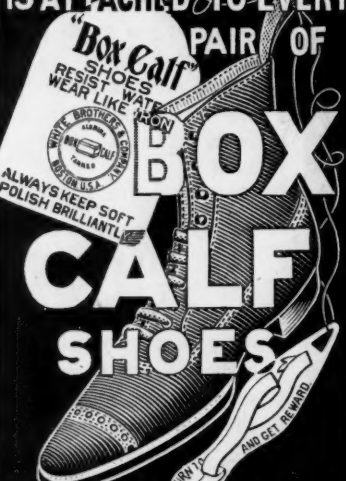
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Continued from page 762.

RICEVILLE.—There have been 50 accessions during the year, making the present membership 199. Pledges recently made will more than cover the debt on the church building. Rev. L. M. Pierce writes that the special activity of the church during the coming year will be in the line of missions.

BLENCOE.—Rev. A. G. Washington has been ill with sciatic rheumatism for about seven weeks, but is now able to resume work. During his sickness services were held nearly every Sunday, and the work was faithfully cared for.

PERRY.—Rev. H. C. Rosenberger speaks encouragingly of his new field. There were 11 accessions Oct. 17, two on confession. The people are planning to raise \$800 to pay off a debt which has been accumulating for several years.

GRINNELL.—There were 18 accessions to the membership Nov. 7, three on confession. Rev. E. M. Vittum has entered upon the sixth year of this pastorate.

CORRELL.—At this out-station from Appleton the people are worshipping in the new meeting house, which will be dedicated in a few weeks.

As a result of recent special effort at Webster City more than 30 persons were welcomed to fellowship Nov. 7.—The membership at Wesley was doubled Nov. 7 by the addition of 10, seven of whom united on confession.

Minnesota

MINNEAPOLIS.—The Swedish Temple, a branch of the Free Mission Scandinavians, has decided to enter Congregational fellowship and a large council is called to receive it. A grant and loan from the C. C. B. S. enables this people to recover their property, which was sold under foreclosure. It is an enterprise of great promise and will exert strong influence upon the Scandinavians in the State.—*Oak Park* has organized a men's club for the discussion of social questions. It meets once a week and tends to attract men to church services.—*Thirty-eighth Street Mission*, formerly an independent organization, has changed its name to the Thirty-eighth Street Congregational Church, and has called a council to receive it into our fellowship. It has a house of worship in a portion of the city not otherwise provided with religious services. Rev. D. D. Davies has ministered there for several months and has now accepted a call to the pastorate.

AUSTIN.—Dr. C. E. Wright, who after a series of evangelistic meetings last March lost the use of his voice, was given a six-months' leave of absence, which he spent in California. Rev. S. V. S. Fisher of Minneapolis supplying the pulpit. Though improved in health he will not be able to resume work in this climate before spring, and the church will continue to supply the pulpit, though Mr. Fisher's work is closed. Dr. Wright has served this church for 23 years, and the city churches recently held a union meeting to pray for his complete recovery.

BELVIEW.—On account of prevalence of diphtheria services have been interrupted. Rev. G. E. Northrup, under whom the church was organized and a building erected, has given up the work, and Evangelist C. B. Fellows is caring for it in connection with that at Granite Falls.

FOSTON AND MCINTOSH.—The people are taking hold with increased earnestness. Rev. C. H. Chapin is supplying, with a view to permanency. Former obstacles have been removed, and the outlook is good.

NEW YORK MILLS.—Despite a strong effort on the part of the Seventh Day Adventists to break up the work it will continue, and Rev. Esther Smith, late of Park Rapids, will supply this needy and important field.

DETROIT.—Rev. George Michael, pastor, has been supplying of late at Lake View, which was formerly under Congregational auspices but recently has been supplied by Methodists.

Kansas

ELLIS.—The midweek meeting is a preaching and prayer service combined. Of late Mr. Meyer's pamphlet, *The Castaway*, has been used as a text-book, one chapter being considered each week. The pastor holds a weekly children's meeting, and a mothers' meeting, wholly undenominational in character, is regularly sustained.


GARFIELD has purchased a building for a parsonage and removed it to a suitable lot. It will probably be ready for occupancy before winter.

North Dakota

OBERON.—The parish library, started a year ago, now numbers about 600 bound books with numerous pamphlets and is practically a public library. Books of interest to young people are much needed.

Continued on page 765.

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Continued from page 764.

A large part of the library is made up of Government publications which are valuable but not adapted to general readers. The women have recently fitted the meeting house with lights, a much needed improvement. The pastor, Rev. O. P. Champlin, recently baptized three young people in their home on confession. Both parents are Germans. The mother is a Lutheran, the father a Roman Catholic.

FARGO.—Plymouth has voted to invite Rev. J. S. Rand of Moorhead, Minn., to preach Sunday afternoons, instead of trying to have a pastor all the time. The S. S. service will also be held in the afternoon.

CUMMINGS AND BUXTON are to unite with Portland and Hatton in the support of Rev. J. T. Killen, holding service half the time. The people feel that even this is preferable to no service.

South Dakota

CRESBARD.—The work at this country point is growing under the faithful care of Rev. Richard Jones. The church building, which was lifted from its foundation by the cyclone two years ago, is being replaced, repaired and neatly finished inside at a cost of upwards of \$150. Rededication services will soon be held.

IPSWICH.—The pastor rejoices in the increasing spiritual activity. Material improvements are also being made. The repainting of the meeting house, both outside and in, repapering and other needed repairs will cost over \$100. The people anticipate securing a parsonage this fall.

COLUMBIA.—In connection with his work here Rev. I. R. Prior is conducting regular services at a schoolhouse seven miles out, where a Sunday school is regularly held.

HURON.—The Williams meetings closed Nov. 11. The conversions were mostly of adults, some quite aged people having turned to God.

Rev. E. W. Jenney has closed a helpful series of meetings at Templeton and has begun work at Greenleaf.—Evangelist Williams, assisted by singing evangelist Alexander, is holding union meetings at Huron.

Oklahoma

Mr. C. C. Tatum of Medford, Mr. Thomas A. Brunker of Salem and Messrs. Wisel of Wakita and Naylor of Glenella were recently approbated to preach by a local association held at Carrier.

PACIFIC COAST**California**

NORWALK.—The first year of Rev. G. H. DeKay's services closed Nov. 7. Since his coming, 26 persons have been added to the membership, of whom 13 came on confession. A house of worship has been completed, costing over \$1,700. Enough money was pledged Oct. 31 to settle all accounts, with the help of a grant of \$500 from the C. C. B. S.

SAN JOSE.—During the six and a half years of Rev. H. M. Tenney's pastorate only one bi-monthly communion has passed without the accession of at least one member.

SACRAMENTO.—Dr. H. N. Hoyt is giving a Sunday evening series on The Life and Character of Elijah, musically illustrated from Mendelssohn's oratorio.

BYRON.—At recent special services, under direction of Rev. S. R. Wood, 37 persons expressed a desire to lead a Christian life.

OTHER CHRISTIAN WORK

The foreign work of the American Bible Society is to be set forth in this country by Rev. Marcellus Bowen of Constantinople, who has been for many years the agent of the society in the Levant.

[For Weekly Register see page 768.]

Biographical

CHARLES H. JOHNSON

A sudden and great sorrow and an irreparable loss has come to the Fourth Church, Hartford, in the death of its musical director, Charles H. Johnson. He was ordained as a kind of musical pastor in May, 1893. His rare musical ability and scholarship, together with his Christian culture, have been given in true consecration to the work. His success was far more than musical. Members of his

choir from time to time united with the church; they all grew spiritually and intellectually under the inspiration of his teaching and life. The whole church felt his personality. His brief service, in which beginnings only were made in what the church supposed was to be his life work, demonstrated the theory that music may be far more than an annex to or an adornment of the church services. Before coming to Hartford he had been associated with Dr. Stimson at St. Louis. His musical education was acquired chiefly in Boston and Munich.

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Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 12

A driving storm prevented a large number from attending the meeting, only thirteen being present. Mrs. Capron, who had expected to lead, was unable to be present, and Mrs. W. H. Davis of Eliot Church, Newton, kindly consented to take her place. After speaking of the interest with which she and others at the West always turned to the accounts of the meetings in *The Congregationalist*, of the strength and courage they derived from them, she gave for the thought of the hour three words from the tenth chapter of Hebrews—from, henceforth, expecting. To a mother devoted to her son in his early years, full of watchfulness, making many sacrifices, there comes a time when in his manhood she waits in expectation for his work in the world. So our Lord waits for us, his friends—no longer servants—expecting us to fill up the measure of his sacrifice and to do our part in bringing the world to him.

Miss Child spoke of the hopeful aspect of the work in Japan, brought to mind by the topic for the week on the prayer calendar, and letters were read—one from Miss Case, giving an account of the graduating exercises of the school in Osaka and of an inspiring woman's meeting, and one from Miss Daughaday on the prospect and promise of her new work in Sapporo.

From this point the meeting took the form of a free family talk in the interests and progress of the kingdom. Miss Dyer spoke of Dr. Dennis's book, *Christian Missions and Social Progress*, as specially timely in these days, when social problems are so prominently before the public. Mrs. Davis, in speaking of the famine in India, quoted Mr. John Chandler of Madura as saying: "Imagine what it must be to sit at the breakfast table with a hundred gaunt, hungry men looking in at the window and begging for bread."

The small number brought those present very near together, and the informal hour, although difficult to report, was mutually helpful.

Armaments Still Needed

Gen. N. A. Miles, chief of our national army, after a tour of Europe inspecting its armies, says:

What I have seen does not indicate that the millennium is at hand, when swords will be beaten into plowshares. There never was another time in the history of the world when so much energy, ingenuity and wealth were being devoted to maintaining large standing armies and formidable navies. Fortunate are the people of the United States that they are walled in by two great oceans; yet this fact would not warrant them in any policy other than keeping a reasonable percentage of the population fully equipped and instructed in modern appliances and methods of war.

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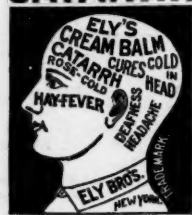
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Inward Pains and the ill-effects of the Feeble and Aged. Com-
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bination ever discovered. Weak Lungs, Rheumatism,
Female Debility, and the distressing ills of the Stom-
ach, Liver, Kidneys and Bowels are dragging many to
the grave who would recover health by its timely use.

CONSUMPTION.

(Continued.)

From Dr. Hunter's Lectures on the Progress
of Medical Science in Lung Diseases.

The medical profession of the civilized world now concedes that Consumption is always a disease of the lungs and always caused by the bacillus germ. For hundreds of years it was supposed to be a disease of the blood and general system, caused by inheritance, and on that false theory was treated by medicines given through the stomach, and with such inevitable fatality that it came to be regarded as incurable.

The "Germ Theory" first announced by Dr. Martin in 1722 was adopted by Dr. Barron in 1819, by Dr. Carmichael in 1836, by Professor Lanza in 1849 and by myself in 1851.

With these exceptions, the whole profession held to the old doctrine and continued to oppose and deny the truth of the "Germ Theory" until after 1882, when Dr. Robert Koch of Berlin proved its indisputable truth by showing the actual germs that produce the disease in the lungs and expectorated matter of consumptives. But even then the new doctrine was not publicly accepted, nor the old treatment changed. In 1891 it was adopted and publicly acknowledged by all medical schools as the only true theory of consumption. The bacillus germ feeds upon and destroys the substance of the lungs as maggots devour raw flesh.

From whence do these germs come? The atmosphere is filled with countless millions of different kinds, each having its appointed mission in the economy of nature. All living things are consumed by them after death. They are harmless to healthy bodies, but assail and prey upon diseased tissues.

The germs in the air are the cause of many different diseases, each named according to its kind—Scald Head, Leprosy, Ring Worm and the Itch are common germ diseases.

Consumption is caused by the tubercle bacillus, a germ found in the air of all climates. In health the lungs are effectually protected from the bacilli by the Epithelium, a delicate membrane which lines the mucous surfaces of the air passages—tubes and cells of the lungs—just as the cuticle covers and protects the external surface or skin of the body.

The Epithelium is the natural safeguard of the lungs. Without its protection every human being would get Consumption and the earth

be depopulated, but while it remains unbroken the lungs are safe and Consumption cannot possibly arise.

The chief diseases which endanger the Epithelium and render us liable to Consumption are Catarrh, Bronchitis, Asthma and Pneumonia. You must first get a chronic inflammation of the lung surfaces, severe enough to break and destroy the Epithelium, before you can get Consumption. You may have chronic Bronchitis a long time before the Epithelium is broken. These diseases are the nursery from which Consumption springs, and therefore always dangerous.

Local inflammations of the air passages and lungs are easily and quickly cured by local treatment applied directly to the lungs by inhalation, but never by stomach medication. After the Epithelium is broken and the germs have formed a lodgment in the lungs no diet or nursing, stomach medication or change of air can arrest the lung disease. Nothing short of the actual destruction of the germs and their expulsion from the lungs will save the patient's life. This is effected only by specific germicides applied directly to the germs and germ-infected parts by inhalation. Everything else inevitably fails.

(To be continued.)

[Signed] ROBERT HUNTER, M. D.,
117 West 45th St., New York.

Nov. 18.

NOTE.—A pamphlet explaining Dr. Hunter's treatment of lung complaints can be obtained free by all readers of *The Congregationalist* by addressing him as above.

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IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

A Still More Vital Question

These sensible, reassuring words are from a recent sermon on the higher criticism by Rev. C. H. Patton of Duluth:

Jesus had to oppose the traditionalism of his time through his loyalty to the spirit of the Scriptures. If traditionalism breaks down in any point today, let us not feel strange. We are built upon a better foundation than traditions. Suppose the theory of a composite origin of Genesis is right, as is probably the case; does that destroy the doctrine of God? Is his existence dependent upon a method of writing of the early literature of the Jews? Suppose Moses did not write down the commandments exactly as we have them; does that make righteousness of no effect? Suppose David did not write all the Psalms attributed to him; is there no such thing as divine forgiveness? Is our hope of heaven dependent upon the theory of one or two Isaiahs? And if the book of Jonah prove to be parabolic rather than literally historic, can we then no longer believe in Jesus Christ? The great question for us to ask is, not what shall we do with the higher criticism, but what shall we do with God, whose existence and requirements are independent of all theories of Bible-making.

The latest annual report of the Massachusetts State Board of Health describes an investigation of Keeley's double chloride of gold cure, and the failure to find a trace of gold in the mixture.

The letter said to have been written by Pontius Pilate, and to have been found in the Vatican, giving an account of the trial of Jesus, was published in full a few days ago in a New York journal. The letter refers to the Christians as though they were then a well-known sect. The writer of it seems to have forgotten that the name of Christian was not invented till several years after the alleged date of the letter. The forgery is so transparent as to be silly.

The increase in the receipts of the American Board during the last two months would be gratifying if they resulted from gifts of living donors. The total receipts are \$133,818, and the gain over the corresponding months last year is \$29,448. The increase is entirely from legacies. The donations fell off \$5,660. But, in addition to amounts given above, \$9,440 were contributed in October toward the debt, so that there was a real gain in gifts of the living.

The Oahe Mission School among the Indians of South Dakota, which we recently mentioned as about to be closed by the A. M. A. for want of funds, is, after all, to be continued for another year. Pledges have been made amounting to nearly \$2,000, and the executive committee of the A. M. A., appreciating the cordial support of friends at the Mohonk Conference and elsewhere, has voted to reopen the mission, expecting that the additional \$1,000 needed will be forthcoming. Mr. Frank Wood of Boston will continue to receive contributions for this purpose.

COUGHS, colds, pneumonia and fevers may be prevented by keeping the blood pure and the system toned up with Hood's Sarsaparilla.

A TOUR THROUGH CALIFORNIA.—The first tour of the season through California under the Personally Conducted Tourist System of the Pennsylvania Railroad will leave Boston Jan. 7, 1898. Among the points of interest visited will be Omaha, Denver, Colorado Springs, Manitou and the Garden of the Gods, Salt Lake City, San Francisco, San José, Monterey, Santa Cruz, Los Angeles, Pasadena, Riverside, San Diego, Tucson, El Paso and St. Louis. Rate, including all necessary expenses during entire time absent, \$340 from Boston. Descriptive itinerary can be obtained of D. N. Bell, Tourist Agent, 205 Washington Street, Boston.

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Weekly Register

Cells

AMENT, Wm. S., A. B. C. F. M. missionary from China, to supply at Chesaning, Mich. Accepts.

ANDRESS, John H., Chicago Sem., to Ross, Ind. Accepts, but will continue study at the seminary.

AYERS, Alfred W., Pilgrim Ch., Omaha, Neb., to Wisner, Accepts.

BARRETT, Sidney H., Brooklyn, N. Y., to S. Coventry, Ct. Accepts and has begun work.

BRUNDAGE, Richard F., declines instead of accepting call to Oxford and Oakwood, Mich., and will remain another year at Ross Memorial Ch., Port Huron.

BUNTING, E. Thos., to Walton, Ill., and two other preaching points.

CRENSMAN, Edmund, Dodge, Neb., to Springfield.

CURTIS, John S., to the permanent pastorate at Hopkinton, N. H., where he has supplied for a year and a half. Accepts.

DAVIES, D. D., to joint pastorate of Thirty-eighth St. and Union chs., Minneapolis. Accepts.

DAZEY, Jona. C., Sherrard, Ill., to Annawan. Accepts and has begun work.

EGLESTON, F. C., Chagrin Falls, O., to Webster, Mich. Declines.

HAGEMAN, Jas. C., to remain another year at Dundee, Mich. Declines.

HAMBLETON, Ira G., Chicago Sem., to New Decatur, Ala. He has begun work.

HARTT, Rollin L., formerly of Helena, Mont., to First Ch., Leverett, Mass. Accepts.

HENDERSON, Arthur S., recently of Wellington, Kan., accepts call to Garnett, where he has been supplying.

HENSHAW, Geo., Sharon, Pa., accepts call to W. Andover, O.

HERTEL, Arthur F., recently of Bunker Hill, Ill., to Kemper. Accepts, and also has charge of Pres. Ch., Summerville.

KENNEDY, Richard H., formerly of Pepperell, Mass., to San Mateo, Cal. Accepts.

KERSHAW, C. H., Park and W. Cedar Valley, Neb., to Lamotte, Io. Accepts.

KILLEN, John T., to serve Cummings and Buxton, N. D., in addition to Portland and Hatton. Accepts.

LEWIS, Thos. J., Mont Vernon, N. H., to Perth, England. Accepts.

LOUD, Hullah H., N. Abington, Mass., to S. Deerfield, Declines.

LUCAS, Oramel W., recently of Fourth Ch., Oakland, Cal., to Pacific Grove. Accepts.

LUCE, Fred L., Geddes Ch., Syracuse, N. Y., to Berkshire.

MARSH, Geo., recently of Shell Rock, Io., to Fontanelle and Pleasant Grove.

MARSHALL, Henry, Fremont, Mich., to Lowell. Accepts.

MUTTART, Wm. L., Jackson, Me., to supply at New Vineyard until June. Accepts.

PALMER, Charles M., Sharon, Vt., to Stoddard, N. H. Accepts and has begun work.

PHILLIPS, Ellsworth W., Hope Ch., Worcester, Mass., to Swampscott.

ROOD, John S., Moorhead, Minn., to add to his present field Plymouth Ch., Fargo, N. D.

ST. JOHN, Benj., North Park Ch., Des Moines, Io., to be general missionary under the State H. M. S. Accepts.

SOPER, Geo. E., Alexandria, Minn., to Plymouth Ch., St. Paul.

TODD, Geo. L., Merrimac, Mass., declines call to Bristol, R. I.

Ordinations and Installations

BARRETT, Sidney H., o. S. Coventry, Ct., Nov. 3.

CHAPMAN, Erwin S., t. Market St. Ch., Oakland, Cal., Oct. 28. Sermon, Rev. G. C. Adams, D. D.; other parts, Rev. Messrs. W. C. Pond, D. D., L. H. Hallock, D. D., Prof. J. H. Goodell, J. R. Knodell.

COX, Sydney H., o. First Ch., Jersey City, N. J., Nov. 9.

Sermon, J. A. Chamberlin, Ph. D.; other parts, Rev. Messrs. C. A. Savage, W. A. Rice, H. S. Bliss, F. J. Goodwin.

FRENCH, Edgar B., o. West Ch., Barnstable, Mass., Sept. 7. Sermon, Prof. J. W. Churchill, D. D.; other parts, Rev. Messrs. Alex. McGregor, J. J. Walker, E. L. Marsh, S. W. Clarke, W. H. Woodwell.

KNAPP, Shepherd, Jr., o. p. First Ch., Southington, Ct., Nov. 11. Sermon, Prof. G. B. Stevens, Ph. D.; other parts, Rev. Messrs. Asher Anderson, Henry Van Dyke, D. D., Herbert Macy, J. H. Grant, J. W. Cooper, D. D., F. T. Rouse.

THORP, Chas. N., o. p. First Ch., Oswego, N. Y., Nov. 9. Sermon, Rev. W. B. Thorp, brother of the candidate; other parts, Drs. G. W. Phillips, E. N. Packard, B. W. Bacon and Rev. Messrs. W. T. Sutherland, J. C. Mead.

Resignations

BLACK, Jas. R., Bethel Ch., Kingston, Ont., to become editor of the Kingston News.

BLAKESLEY, Linus, First Ch., Topeka, Kan.

DREW, Stephen F., Stowe, Vt. He will remove to Waterbury.

HARTIG, Lydia, Troy, Vt., withdraws resignation.

HINES, Peter H., Geneva, Neb.

HODGES, Alphous C., Buckland, Mass., after a pastorate of 16 years.

HURD, Albert C., Roscacon, N. H.

KIERMAN, Thos. L., Cromwell, Io.

LA PORTE, Chas. R., Shirland and Harrison, Ill.

LUCK, Chas. W., First Ch., Ogden, U.

MERRIAM, Chas. L., Highland Ch., Lowell, Mass.

Dismissions

COOLEY, Wm. F., Chatham, N. J., Nov. 9.

Churches Organized

MASCOTT, Neb., rec. 1 Nov.

SAXEVILLE, Wis., 11 Nov., 17 members.

Miscellaneous

DALEY, Supt. Chas. M., Huron, S. D., is making a tour of the churches in the Black Hills and Wyoming, presenting the claims of the C. S. S. and P. S. While in that part of his large field last summer he gave his time mostly to places hitherto unreached.

FLA WIT, Fred L., of California, will supply at Reno, Nev., for two or three months.

MOBBS, Horatio M., has removed his residence from Chewelah, Wn., to Springfield, his other preaching point.

NEWTON, Albert F., and wife, Brooklyn, N. Y., were greatly surprised, Nov. 8, by having their house filled by the prominent members of the Rochester Ave. Ch., who gave them a beautiful gold clock and a pair of candlesticks. Their daughter, Helen, received last week an amethyst ring from the Junior C. E. Society, of which she is president.

SMITH, Esther, late of Park Rapids, Minn., will supply at New York Mills.

WILLIS, J. Vincent, supplies at Lamar, Mo., through October and November.

WILTHERGER, Louis W., on returning with his bride to their new home in Pleasant Valley, Wis., found a donation from the church awaiting him.

ACCESSIONS TO THE CHURCHES

	Conf.	Tot.		Conf.	Tot.
CALIFORNIA					
Berkeley, Park,	3	9	E. Grand Rapids,	6	6
Redlands,	2	3	Hopkins Station,	32	32
Sierra Valley,	—	3	Lausing, Mayflower Branch,	4	4
CONNECTICUT					
Ansonia,	10	10	MISSOURI		
Broad Brook,	4	4	St. Louis, Central,	1	5
Hebron,	5	5	Compton, Hill,	—	3
Milton,	3	4	Fountain Park,	—	3
New Haven, Plym-	—	—	Olive Branch,	3	5
outh,	4	8	Pilgrim,	3	8
Stony Creek,	2	6	Reber Place,	2	7
IOWA					
Central City,	4	13	NEW HAMPSHIRE		
Grinnell,	3	18	Center Harbor,	—	3
Jackson,	6	10	Concord, South,	—	3
Ottumwa, First,	8	8	Epsom,	—	3
Perry,	2	11	Hinsdale,	—	5
Riceville,	6	12	Hollis,	—	4
Webster City,	—	31	Milton, First,	—	3
Wesley,	7	10	Newport,	—	4
MAINE					
Gray,	4	9	N. Barnstead,	—	3
Yarmouth,	1	3	Piermont,	—	8
MASSACHUSETTS					
Atlantic, Memorial,	—	6	PENNSYLVANIA		
Cambridge, Pilgrim,	12	12	Philadelphia, Cen-	3	12
Chelsea, Central,	3	5	tral,	—	4
Dracut,	6	13	Kensington,	1	6
E. Bridgewater,	—	—	Park,	—	6
Union,	4	4	VERMONT		
Fall River, Central,	—	8	Barre,	—	3
Haverhill, West,	6	6	E. Burke,	—	9
Lowell, First Trini-	—	—	Halifax,	—	8
tarian,	5	8	Milton,	—	4
Kirk St.,	2	5	Rutland,	—	3
Middleboro, Central,	2	7	WISCONSIN		
Norwood,	10	18	Broadhead,	—	13
Somerville High-	—	—	Clinton,	11	12
lands,	—	8	Green Bay,	—	10
Springfield, First,	4	12	Saxeville,	—	17
Hope,	1	8	OTHER CHURCHES		
Park,	2	5	Bloomington, Ill.,	3	9
South,	—	3	E. Chicago, Ind.,	1	3
Worcester, Hope,	2	8	Lincoln, Neb., Vine	—	2
Immanuel,	1	14	Rogers, Ark.,	2	8
Pilgrim,	—	4	Spring Valley, Minn.,	3	7
Swedish,	4	3	Toledo, First, O.,	—	24
Union,	—	3	Watertown, N. Y.,	6	13
MICHIGAN					
Detroit, Boulevard,	7	7	5 Churches with less	—	—
First,	9	23	than three,	5	21
Mt. Hope,	5	5			
Peoples,	—	3			

Conf., 248; Tot., 680.

Total since Jan. 1. Conf., 12,149; Tot., 22,882.

Marriages

The charge for marriage notices is twenty-five cents.

WHEELER-BITTMAN—In Wamego, Kan., Nov. 3, by Rev. C. A. Richardson of Louisville. Rev. Wilcox C. Wheeler of Chapman and Amelia Bittman of Wamego.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BATCHELDER—In Chelmsford, Mass., Nov. 3, suddenly, Orrin Stearns Batchelder, aged 68 yrs., 10 mos., 23 days.

SIMPLICITY ITSELF.

A SIMPLE, HARMLESS REMEDY.

Yet It Cures the Worst Cases of Dyspepsia and Indigestion.

Dr. Jennison, who has made a life study of stomach troubles, says: All forms of indigestion really amount to the same thing, that is, *failure to completely digest the food eaten*; no matter whether the trouble is acid dyspepsia or sour stomach, belching of wind, nervous Dyspepsia or loss of flesh and appetite; a person will not have any of them if the stomach can be induced by any natural, harmless way to thoroughly *digest* what is eaten, and this can be done by a simple remedy which I have tested in hundreds of aggravated cases with complete success. The remedy is a combination of fruit and vegetable essences, pure aseptic pepsin and golden seal put up in the form of pleasant tasting tablets and sold by druggists under the name of Stuart's Dyspepsia Tablets. One or two of these tablets should be taken after meals and allowed to *dissolve* in the mouth, and mingling with the food in the stomach digests it completely before it has time to ferment, decay and sour.

On actual experiment one grain of Stuart's Dyspepsia Tablets will digest three thousand grains of meat, eggs and similar wholesome foods.

It is safe to say if this wholesome remedy was better known, by people generally, it would be a national blessing, as we are a nation of dyspeptics and nine-tenths of all diseases owe their origin to imperfect digestion and nutrition.

Stuart's Dyspepsia Tablets are not a secret patent medicine, but a fifty cent package will do more real good for a weak stomach than fifty dollars worth of patent medicines and a person has the satisfaction of knowing just what he is putting into his stomach, which he does not know when widely advertised patent medicines are used.

All druggists sell Stuart's Dyspepsia Tablets, full sized packages 50 cts.

A little book on cause and cure of stomach troubles mailed free by addressing The Stuart Co., Marshall, Mich.

ITCHING SKIN DISEASES

Instant Relief for torturing, disfiguring, itching, burning and scaly skin and scalp diseases with loss of hair. In a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures

Cuticura

Is sold throughout the world. PORTER D. AND C. CO., Sole Props., Boston. See "How to Cure Itching Skin Diseases," free.

RED ROUGH HANDS Healed, Softened, and Beautified by CUTICURA SOAP

DIABETES FLOUR

The result of years of endeavor to produce a palatable Bread Flour which can be safely offered to the Diabetic. The testimony to its purity both from this country and abroad is remarkable and convincing.

Unrivalled in America or Europe. PAMPHLET AND SAMPLE FREE. Write to Farwell & Baines, Watertown, N. Y. U. S. A.

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Heart Troubles



are usually symptoms of indigestion. Fermenting food causes palpitation and pain. Tarrant's Seltzer Aperient relieves the symptom at once by removing the cause. Endorsed by physicians for 50 years.

50c. and \$1. All druggists.

Jottings From Amherst

The new year at Amherst witnesses a decided gain in the equipment for religious work, in the appointment of Henry Preserved Smith, D. D., '69, as professor of Biblical history and interpretation and associate pastor of the College Church, and in the engagement of Hubert L. Clark, '92, as secretary of the Young Men's Christian Association. Professor Smith's appointment was made with the understanding that he is not to assume the burden of the regular occupancy of the college pulpit in addition to his teaching work. His predecessors have found this double service too great a task. The trustees have provided for a continuance of the present arrangement, by which the preaching for about one-half the time is by prominent clergymen of different denominations, and for the other half by the college professors, with whom Dr. Smith will take his turn. He has already preached on one Sunday, giving general satisfaction by the force and fervor of his sermon, delivered without notes but bearing the marks of his profound scholarship. His teaching work is not to begin until the winter term, when he will remove here from Lakewood. His son is a member of the Freshman Class, taking his place already with the Christian workers.

Mr. Hubert L. Clark assumes the secretaryship of the Y. M. C. A., and will also assist Prof. John M. Tyler in the biological department, in which study he has done advanced work at Johns Hopkins. He is a son of the late Pres. W. S. Clark of the Agricultural College, who was first a highly honored professor in Amherst, as well as a gallant colonel during the war. The Y. M. C. A. work as now organized demands leadership, and in Mr. Clark the association seems to have secured the right man. With its pleasant quarters in Williston Hall and a competent director of its work, the Y. M. C. A. is fitted to be of greater service than ever to the religious life of the college.

At the recent communion service two Freshmen joined the College Church on confession of faith as the first fruits of the year, and there seems to be promise of increased religious interest.

The autumn has been full of athletic enthusiasm, leading up to the Williams-Amherst football game, Nov. 6. No one on the ground can fail to feel that there is much that is wholesomely stimulating in this athletic zeal. The best side of it was finely presented in a lecture delivered in College Hall recently by Rev. A. J. Benedict, '72, a member of the famous crew who that year won the great inter-collegiate race for Amherst in a time not equaled before or since by a six-oared boat. After twenty-five years of successful work in the ministry, Mr. Benedict says college athletics are worth while, and in his lecture gives strong evidence of the truth of his saying, while not blinking at the various evils that must be guarded against in connection with them.

Alumni returning to Amherst the coming year will find a great change and an immense improvement in the college grounds. Under the skillful direction of Mr. Fred. Law Olmsted the large tract recently added to the campus from the old Boltwood estate is being graded and laid out as a continuation of the beautiful grounds which crown the hill. The result will be a surprising addition to the fine effect of the dear old college hill.

Amherst people rejoice in the new honor the college receives in the election of her alumnus and trustee, Dr. C. M. Lamson, as president, and her trustee, D. Willis James, as vice-president of the American Board; also in the further singular fact that, of the new corporate members, four are members of one class in Amherst, that of 1882.

W. I. F.

Two things strike me in that wonderful sermon of Paul at Athens. His considerate tact

in recognizing all the good he found in Athens, and how he laid the ax to the root of the tree of Attic pride.—John Duncan.

Christian Endeavor Notes

A picture, The Holy Family, has been given to the Brockton (Mass.) hospital by the Juniors of First Church.

The C. E. badge is worn by the teacher and all the scholars in an Illinois public school, and all are members of the same society.

The temperance committee of Hinsdale, Mass., pays the cost of having a temperance paper sent regularly to more than 100 families.

More than 400 members of the local union of Fitchburg, Mass., have united with the church during the last year, and the gifts of the societies have amounted to over \$4,000.

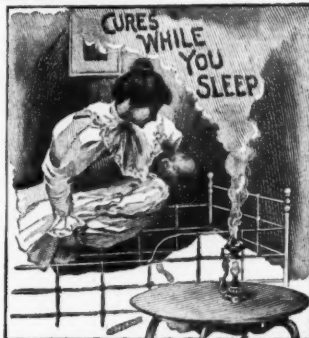
The Minnesota State Convention held its annual meeting in Owatonna, Oct. 28-31. The Congregational and Presbyterian Endeavorers were cordially assisted in entertaining the 600 delegates by the Young People's Societies of the Baptist and Methodist churches. The denominational rally held in the Congregational church considered Loyalty to the Church and The Quiet Hour. On the latter subject Dr. F. E. Clark brought a message which is certain to cause a rising tide in the devotional life in C. E. circles.

A banner awarded at the Wisconsin convention to the Junior Society doing the best work was given to that at Fond du Lac, while another presented to the society giving the most in proportion to its membership went to the Grand Avenue Society of Milwaukee. To missions and the home churches the Juniors of the State have given more than a dollar apiece on an average. The report of the evangelistic superintendent showed that 20 societies have helped in home work and 23 in outside work. At the summer Bible school there was an attendance of 40, and as a result 11 training classes have been formed. More than half the societies have missionary committees, and 48 are supporting a missionary either wholly or in part.



that women will wonder at, one of these days. They won't understand what the woman is doing. Even now it looks queer to the users of Pearline to see a woman doubling herself up over a wash-tub. This old-fashioned, back-breaking way of washing clothes by rubbing them to pieces over a wash-board can't last. It isn't sensible. The way that is surely taking its place—the easiest, quickest, most economical way—is washing with Pearline. No soap with it—that's entirely needless—nothing but Pearline.

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Vanishing Cities Built By Gold

The rush to the Klondike region awakens great interest all over the world. The barren wilderness amid northern snows is quickly changing into busy towns and cities. It is said that building lots at Dawson City have increased in value a thousand fold within the present year. All this growth, however, is probably but temporary. When the gold mines are exhausted, or when they are worked by machinery requiring comparatively few men, nothing will remain to invite the multitude. The busy life which has changed the wilderness will vanish, leaving desolation in its place. We have seen some of these deserted cities in the far West. Nothing can be imagined more forlorn. Virginia City, Nev., once claiming a population of 30,000, in a short time dwindled to a few hundreds. In the *Chautauquan* Mr. Sam Davis gives this vivid description of the rise and fall of Treasure Hill, Nevada:

Thirty years ago the place was in the heyday of its prosperity; now it lies in the moldy winding-sheet that the seasons have woven about it since the breath of its inhabitance has departed. In its flush days no town in the West could boast of so much wealth *per capita*. A hundred tunnels ran into the hill, and gold poured out of every one. The claim owners were accumulating money a great deal faster than they could possibly spend it, even in those days of reckless extravagance, the memory of which seems imperishable.

Nothing could ever convince these people that their mineral bonanza might fail, and so the revel of extravagance went on, with the throb of lascivious music and flow of forbidden wine, until, like a flash from a clear sky, came the first intimation of the end. The words "pinched out" were to the inhabitants of the fated city what the writing on the wall was to the feasters with Belshazzar. The workings

were abandoned, the exodus began, and in a few months the Hill was a deserted village.

A few years ago, while on a political canvass with General Kittrell, an attorney whose eloquence had often roused the echoes in the old courthouse of the Hill in the years gone by, we reached the desolate place just at sundown. As we approached the scene, which no doubt brought to his mind a flood of varied recollection, he expressed a desire to make a detour, but the mountainous contour of the country prevented this, and we drove straight ahead. I shall never forget the look, first of surprise and then of seriousness, that came over his face as he drew up the horses a few hundred yards from the outskirts and contemplated the crumbling walls of the weatherbeaten buildings, which seemed huddled together in the north wind like animals seeking warmth.

To the left was the famous hill from which so much wealth had been extracted, and at its foot a graveyard. A few marble tombstones stood out white and cold in the paling rays of the setting sun, but most of the graves were marked merely with wooden headboards which had been gnawed with the sharp tooth of the sandstorm, while many showed nothing but little knolls of earth which the elements had not quite leveled. A gray coyote gliding in and out among the mounds paused in his retreat to face us with his defiant bark. The arrangements of the tunnel and excavations which had poured so much wealth upon the world gave the mountain a pronounced facial aspect, and it was silhouetted against the opal sky like the desert Sphinx.

As we drove through the main street we saw through the windows of the principal hotel a bar and billiard-room. The balls and cues were lying upon the tables, and indicated that upon one the last game played was pin-ball and upon the other French carom. Empty glasses and bot-

tles stood upon the bar, as they had been left nearly a quarter of a century before by the last of the convivial inhabitants, or else some waggish barkeeper had arranged them there to keep green in the mind of the passing traveler the bibulous memories of other days.

Even the horses cast uneasy glances at the empty, creaking buildings, and seemed anxious to move on, while every spasm of the wind caused a shiver to pass through the shacks as the town took on an undulating motion, something akin to the movement of a field of grain when touched by the breath of a summer's breeze.

Threading our way through a litter of prostrate signs, telegraph poles and the debris of municipal decay, we pulled out of Treasure Hill just as the night was coming on. As we passed the graveyard, which was growing more ghastly in the twilight, my companion remarked that most of its occupants had died violent deaths, and he recalled two of them—who were among his best paying clients until hung for one homicide too many—as men who never knew what peace was until they were laid to rest alongside their victims.

Of those who had amassed wealth in the days of the Hill's teeming prosperity, not one in a hundred could he recall who had saved a dollar. Most of them had been ruined by the rapid pace set by prosperity, and contracted habits of living that had carried them to untimely graves. The lives of most of them seemed to have gone out, as it were, with the demise of the town, and the original discoverer, long since dead, was not even accorded a place in the cemetery.

The most simple and safe remedy for a cough or throat trouble is "Bronch's Bronchial Troches." They possess real merit.

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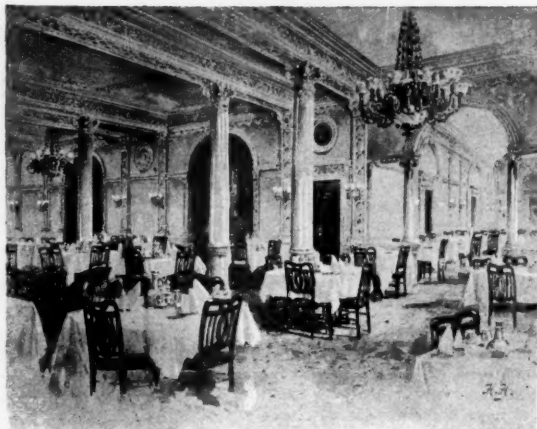
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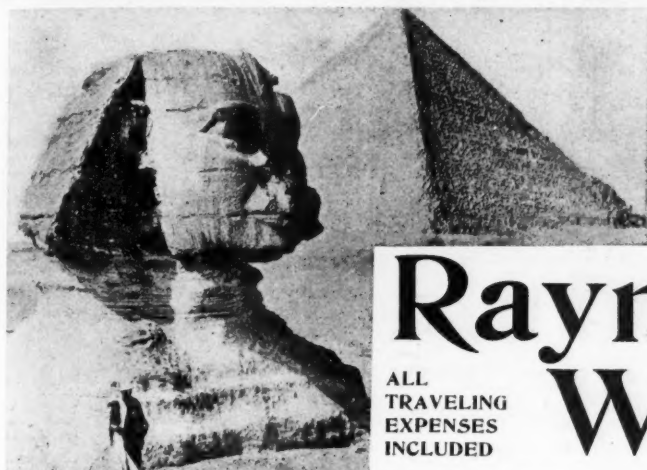
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Single Rooms	\$1.00 to \$3.00 per day
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A recent departure is the Table d'Hôte
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SEASON OF 1898

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TRAVELING
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A comprehensive tour of 117 DAYS has been arranged, allowing a month in Egypt, a month in Palestine and Syria, and visits to Smyrna, Ephesus, Constantinople, Greece, etc., rather than the usual brief trip which would touch at some of the points of interest and leave others unseen, believing that the intelligent traveler would prefer to devote the added time and cost, and thus secure the vastly increased opportunities for observation and study.

EGYPT

Leaving NEW YORK by the North German Lloyd Steamship "WERRA," Saturday, January 15, via the popular southern route, so pleasant on account of the chances of fine weather during the winter months, entering the Straits of Gibraltar after two days on the Mediterranean, the steamer lands at Naples. After a day in this picturesque city the party goes southward via rail and steamship to Egypt, where ample time will be allowed for visiting

CAIRO and neighborhood

THE PYRAMIDS**THE NILE**

Benihasan, Lycopolis, Abydos, Denderah, Ancient Thebes, Karnak, Luxor, Esneh, Edfu, etc. The voyage up the Nile as far as Assuan, at the foot of the First Cataract (538 miles from Cairo), and back will occupy nearly three weeks.

Members of the party who desire to extend their travels through Italy, Switzerland, and other sections of Central Europe, can join a party at Naples for an entertaining round through the spring and early summer.

Southern Central and Northern Europe

- No. 2.** Sailing, April 16, including Italy, Austria, Hungary, Germany, Switzerland, Rhine, Holland, Belgium, Paris, and London. 124 days.
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- No. 4.** Sailing, May 31, same as No. 3, through to Stockholm, Russia, Germany, Austria-Hungary, Northern Italy, Switzerland, Paris. 142 days.
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